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The National Catholic Educational Association

BULLETIN

VOL. XXXVI AUGUST, 1939 No. 1

REPORT

OF THE

PROCEEDINGS AND ADDRESSES

OF THE

THIRTY-SIXTH ANNUAL MEETING

WASHINGTON, D. C.

APRIL 12, 13, 14, 1939

PUBLISHED QUARTERLY BY THE NATIONAL CATHOLIC EDUCATIONAL ASSOCIATION

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General office of the National Catholic Educational Association:

1312 Massachusetts Ave., N. W.,
Washington, D. C.

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GEORGE JOHNSON,
CENSOR DEPUTATUS

Imprimatur:

† MICHAEL J. CURLEY,
ARCHBISHOP OF BALTIMORE

BALTIMORE, MD., August 1, 1939.

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THE NATIONAL CATHOLIC EDUCATIONAL ASSOCIATION

Officers for the Year 1939-40

GENERAL

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Sister Camillus, R.S.M., Chicago, Ill. — 1939-43
Rev. Edward A. Fitzgerald, LL.D., Dubuque, Iowa. — 1939-43
Sister M. Columbkille, C.C.V.I., San Antonio, Tex. — 1938-42
Rev. John F. Connolly, S.J., Los Angeles, Calif. — 1938-42
Rev. Thomas F. Flynn, C.M., Brooklyn, N. Y. — 1938-42
Very Rev. John A. Elbert, S.M., Ph.D., Dayton, Ohio. — 1937-41
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Rev. Aloysius J. Hogan, S.J., Ph.D., Washington, D. C. — 1937-41
Sister Jeanne Marie, C.S.J., St. Paul, Minn. — 1937-41
Rev. William F. Cunningham, C.S.C., Ph.D., Notre Dame, Ind. — 1936-40
Rev. Daniel M. Galliher, O.P., J.C.D., Providence, R. I. — 1936-40
Rev. Daniel M. O'Connell, S.J., Ph.D., New York, N. Y. — 1936-40
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Rev. John W. Hynes, S.J., New Orleans, La. — Southern
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Sister Miriam Theresa, H.N., Oswego, Oreg.—Western

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Secretary: Rev. Carroll F. Deady, Ph.D., Detroit, Mich.
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Rev. Francis J. Byrne, D.D., Richmond, Va.

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President: Rev. William R. Kelly, A.M., LL.D., New York, N. Y.
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Rev. Joseph G. Cox, J.C.D., Philadelphia, Pa.
Rev. Francis McNelis, S.T.D., Altoona, Pa.
Rev. James T. O'Dowd, Ph.D., San Francisco, Calif.
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Sister Bernadette, R.S.M., Erie, Pa.
Sister M. Dorothy, O.P., Adrian, Mich.
Sister M. John, S.S.N.D., Malden, Mass.
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Rev. John I. Barrett, Ph.D., LL.D., J.C.L., Baltimore, Md.
Department Executive Committee:
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Rev. M. J. O'Connor, San Diego, Calif.
Rev. James Dowling, A.M., Monterey-Fresno, Calif.
Sister M. Florence, S.S.N.D., Green Bay, Wis.

Catholic Deaf-Mute Section

Chairman:
Secretary:

Catholic Blind-Education Section

Chairman: Rev. Joseph M. Stadelman, S.J., New York, N. Y.
Secretary: Sister M. Richarda, O.P., New York, N. Y.

SEMINARY DEPARTMENT

President: Most Rev. William O. Brady, S.T.D., Sioux Falls, S. Dak.
Vice-President: Rev. Peter Leo Johnson, D.D., Milwaukee, Wis.
Secretary: Very Rev. Michael J. Larkin, S.M., Ph.D., New Orleans, La.
General Executive Board:
Rev. Francis J. Connell, C.SS.R., S.T.D., Esopus, N. Y.
Very Rev. Stephen Thuis, O.S.B., St. Meinrad, Ind.

Minor-Seminary Section

Chairman: Very Rev. Stephen Thuis, O.S.B., St. Meinrad, Ind.
Vice-Chairman: Very Rev. John J. Cullinan, A.M., St. Paul, Minn.
Secretary: Very Rev. Joseph A. Behles, C.SS.R., Kirkwood, Mo.

CONSTITUTION

ARTICLE I

NAME

SECTION 1. The name of this Association shall be the Catholic Educational Association of the United States.

ARTICLE II

OBJECT

SECTION 1. The object of this Association shall be to keep in the minds of the people the necessity of religious instruction and training as a basis of morality and sound education; and to promote the principles and safeguard the interests of Catholic education in all its departments.

SEC. 2. To advance the general interests of Catholic education, to encourage the spirit of cooperation and mutual helpfulness among Catholic educators, to promote by study, conference, and discussion the thoroughness of Catholic educational work in the United States.

SEC. 3. To help the cause of Catholic education by the publication and circulation of such matter as shall further these ends.

ARTICLE III

DEPARTMENTS

SECTION 1. The Association shall consist of the Catholic Seminary Department; the Catholic College and University Department; the Catholic School Department. Other Departments may be added with the approval of the Executive Board of the Association.

SEC. 2. Each Department regulates its own affairs and elects its own officers. There shall, however, be nothing in its regulations inconsistent with the provisions of this Constitution.

ARTICLE IV

OFFICERS

SECTION 1. The officers of the Association shall be a President General; several Vice-Presidents General to correspond in number with the number of Departments in the Association; a Secretary General; a Treasurer General; and an Executive Board. The Executive Board shall consist of these officers, and the Presidents of the Departments, and two other members elected from each Department of the Association.

SEC. 2. All officers shall hold office until the end of the annual meeting wherein their successors shall have been elected, unless otherwise specified in this Constitution.

ARTICLE V

THE PRESIDENT GENERAL

SECTION 1. The President General shall be elected annually by ballot, in a general meeting of the Association.

SEC. 2. The President General shall preside at all meetings of the Association and at the meetings of the Executive Board. He shall call meetings of the Executive Board by and with the consent of three members of the Board, and whenever a majority of the Board so desire.

ARTICLE VI

THE VICE-PRESIDENTS GENERAL

SECTION 1. The Vice-Presidents General, one from each Department, shall be elected by ballot in the general meeting of the Association. In the absence of the President General, the First Vice-President General shall perform his duties. In the absence of the President General and First Vice-President General, the duties of the President General shall be performed by the Second Vice-President General; and in the absence of all these, the Third Vice-President

General shall perform the duties. In the absence of the President General and all Vice-Presidents General, a *pro-tempore* chairman shall be elected by the Association on nomination, the Secretary putting the question.

ARTICLE VII

THE SECRETARY GENERAL

SECTION 1. The Secretary General shall be elected by the Executive Board. The term of his office shall not exceed three years, and he shall be eligible to reelection. He shall receive a suitable salary, and the term of his office and the amount of his compensation shall be fixed by the Executive Board.

SEC. 2. The Secretary General shall be Secretary of the general meetings of the Association and of the Executive Board. He shall receive and keep on record all matters pertaining to the Association and shall perform such other duties as the Executive Board may determine. He shall make settlement with the Treasurer General for all receipts of his office at least once every month. He shall give bond for the faithful discharge of his duties. He shall have his records at the annual meeting and at the meetings of the Executive Board.

ARTICLE VIII

THE TREASURER GENERAL

SECTION 1. The Treasurer General shall be the custodian of all moneys of the Association, except such funds as he may be directed by the Executive Board to hand over to the Trustees of the Association for investment. He shall pay all bills when certified by the President General and Secretary General, acting with the authority of the Executive Board. He shall make annual report to the Executive Board, and shall give bond for the faithful discharge of his duties.

ARTICLE IX

THE EXECUTIVE BOARD

SECTION 1. The Executive Board shall have the management of the affairs of the Association. It shall make arrangements for the meetings of the Association, which shall take place annually. It shall have power to make regulations concerning the writing, reading, and publishing of the papers of the Association meetings.

SEC. 2. It shall have charge of the finances of the Association. The expenses of the Association and the expenses of the Departments shall be paid from the Association treasury, under the direction and with the authorization of the Executive Board. No expense shall be incurred except as authorized by the Executive Board.

SEC. 3. It shall have power to regulate admission into the Association, to fix membership fees, and to provide means for carrying on the work of the Association.

SEC. 4. It shall have power to create Trustees to hold the funds of the Association. It shall have power to form committees of its own members to facilitate the discharge of its work. It shall audit the accounts of the Secretary General and of the Treasurer General. It shall have power to interpret the Constitution and regulations of the Association, and in matters of dispute its decision shall be final. It shall have power to fill all vacancies occurring among its members.

SEC. 5. The Executive Board shall hold at least one meeting each year.

ARTICLE X

MEMBERSHIP

SECTION 1. Any one who is desirous of promoting the objects of this Association may be admitted to membership on payment of membership fee. Payment of the annual fee entitles the member to vote in the meetings of this Associa-

tion, and to a copy of the publications of the Association issued after admission into the Association. The right to vote in Department meetings is determined by the regulations of the several Departments.

ARTICLE XI

MEETINGS

SECTION 1. Meetings of the Association shall be held at such time and place as may be determined by the Executive Board of the Association.

ARTICLE XII

AMENDMENTS

SECTION 1. This Constitution may be amended by a two-thirds vote of the members present at an annual meeting, provided that such amendment has been approved by the Executive Board and proposed to the members at a general meeting one year before.

ARTICLE XIII

BY-LAWS

SECTION 1. By-laws not inconsistent with this Constitution may be adopted at the annual meeting by a majority vote of the members present and voting; but no by-law shall be adopted on the same day on which it is proposed.

BY-LAWS

1. The Executive Board shall have power to fix its own quorum, which shall not be less than one-third of its number.

INTRODUCTION

This volume of the Proceedings of the National Catholic Educational Association contains the record of the Thirty-sixth Annual Meeting held at Washington, D. C., April 12 to 14, 1939. There, the Association met at the invitation of the Rector of the Catholic University of America, the Right Reverend Joseph M. Corrigan, S.T.D., in order that it might participate in the program signalizing the completion of the first half century in the life of that great institution of learning.

The meeting was largely attended and the papers and discussions proved of great value to all who participated. The present volume would share them with all members of the Association and all others interested in present-day Catholic educational thought in the United States.

Naturally our problems differ according to the educational level upon which we are at work; yet there is a common denominator to all our activities and a community of interest in all of our strivings. Nothing that any one of us is doing, be it in the seminary, the university, the college, the secondary school, or the parish school, is without significance to all the rest of us. Hence we can be confident, that while the papers contained in the volume are arranged according to the departments for which they were prepared, teachers in our elementary schools will find valuable suggestions in something that was originally intended for the Seminary Department, and that a discussion that is of immediate interest to primary educators will contribute something to the thinking of the college professor.

The Association is grateful to all who contributed of their experience and best effort to the preparation of the papers that make up the content of this volume. They will have the satisfaction of knowing that they hereby become a part of the permanent heritage of Catholic pedagogical doctrine.

In a very special manner, do we dedicate this volume to His Excellency, the Most Reverend Michael J. Curley, D.D., Archbishop of Baltimore and Chancellor of the Catholic University of America, as a token of our gratitude and appreciation of his constant interest in our work and his generous support of our endeavors.

MEETING OF THE EXECUTIVE BOARD

WASHINGTON, D. C., January 18, 1939, 10:00 A. M.

A meeting of the Executive Board of the National Catholic Educational Association was held at the Raleigh Hotel, Washington, D. C., January 18, 1939, at 10:00 A. M.

Present were: Most Rev. John B. Peterson, D.D., Ph.D., LL.D., Manchester, N. H., President General; Rev. William F. Cunningham, C.S.C., Ph.D., Notre Dame, Ind.; Rev. Paul E. Campbell, A.M., Litt.D., LL.D., Pittsburgh, Pa.; Brother Eugene A. Paulin, S.M., Ph.D., Kirkwood, Mo.; Rev. Richard J. Quinlan, A.M., S.T.L., Boston, Mass.; Rev. Francis J. Connell, C.SS.R., S.T.D., Esopus, N. Y.; Rev. Francis L. Meade, C.M., Ph.D., Niagara Falls, N. Y.; Rev. Aloysius J. Hogan, S.J., Ph.D., Washington, D. C.; Rev. Samuel K. Wilson, S.J., Ph.D., Chicago, Ill.; Rev. Leo C. Gainor, O.P., A.M., Columbus, Ohio; Rev. Julian L. Maline, S.J., Ph.D., Milford, Ohio; Rev. Harold E. Keller, A.M., Harrisburg, Pa.; Rev. J. J. Featherstone, A.M., J.C.L., Scranton, Pa.; Rev. Daniel F. Cunningham, A.M., LL.D., Chicago, Ill.; Rev. Felix N. Pitt, Ph.D., Louisville, Ky.; Rev. John I. Barrett, Ph. D., LL.D., J.C.L., Baltimore, Md.; Very Rev. Edward V. Stanford, O.S.A., M.S., LL.D., Villanova, Pa.; Rev. George Johnson, Ph.D., Washington, D. C., Secretary.

The minutes of the previous meeting were read and approved.

The Auditing Committee, which had been appointed by the President General to examine the reports of the Treasurer General for 1936-1937 and 1937-1938, made the following report:

"We have examined the reports of the Treasurer General for the years 1936-1937 and 1937-1938 and find they agree with the receipts and vouchers and are correct.

(Signed) SAMUEL K. WILSON, S.J.
LEO C. GAINOR, O.P.
JOHN I. BARRETT,
EDWARD V. STANFORD, O.S.A."

Upon recommendation of the Financial Committee, the following plan for financing the activities of the various departments and regional units was approved:

"At the beginning of every fiscal year Chairmen of Regional Units (if they find it necessary) may submit budgets for the estimated expenses of a year to the President of

a Department. If approved by the President of the Department and his Finance Committee, Unit budgets are to be submitted for approval to the Central Office. Upon approval by the Central Office, checks for the budget sums are to be sent to Unit Chairmen through the Department President. The President and his Finance Committee will audit Unit accounts and report annually to the Executive Board.

"Your Committee has every confidence that the flat sum of $500.00, hitherto allotted to the Accreditation Committee (now the Membership Committee) has been wisely and properly expended. In view, however, of the budgetary recommendations made above, your Committee suggests that the Chairman of the Committee on Admissions present an annual budget to the President of the College Department. This budget proposal will be handled according to the same procedure as that set up for Regional Unit budgets."

It was voted to recommend that membership in the Secondary-School Department be changed to an institutional basis, the annual fee being $10.00.

It was voted that hereafter two copies of the Annual Report be sent to all institutional members.

Doctor Connell reported on steps that are being taken by the Seminary Department to increase its membership.

It was voted to approve the activities of the Seminary Department and to take care of the expenses involved.

It was voted that the public meeting during the 1939 Convention take the form of a banquet with an address by someone actively engaged in the work of education.

It was voted to accept the invitation of His Excellency, the Archbishop of Los Angeles to hold the 1940 Meeting in that City, the time of the year to be determined later.

It was voted to appoint the Reverend Thomas Coakley, D.D., and the Reverend Edward A. Rooney, S.J., as members of the Advisory Committee.

Recently death has taken two of the Association's most valued members: the Reverend Virgil Michel, O.S.B., and Dom Augustine Walsh, O.S.B. It was voted that the Secretary General express to their respective superiors the sympathy of the Association in the loss of these two outstanding Catholic educators.

The meeting adjourned.

GEORGE JOHNSON,
Secretary.

MEETING OF THE EXECUTIVE BOARD

WASHINGTON, D. C., April 11, 1939, 8:00 P. M.

A meeting of the Executive Board of the National Catholic Educational Association was held at the Hotel Raleigh, Washington, D. C., April 11, at 8:00 P. M.

Present were: Most Rev. John B. Peterson, D.D., Ph.D., LL.D., Manchester, N. H.; Rev. William F. Cunningham, C.S.C., Ph.D., Notre Dame, Ind.; Right Rev. Msgr. Joseph V. S. McClancy, A.B., LL.D., Brooklyn, N. Y.; Brother Eugene A. Paulin, S.M., Ph.D., Kirkwood, Mo.; Rev. Richard J. Quinlan, A.M., S.T.L., Boston, Mass.; Very Rev. William O. Brady, A.M., S.T.D., St. Paul, Minn.; Rev. Francis J. Connell, C.SS.R., S. T. D., Esopus, N. Y.; Very Rev. Stephen Thuis, O.S.B., St. Meinrad, Ind.; Rev. Francis L. Meade, C.M., Ph.D., Niagara Falls, N. Y.; Rev. Aloysius J. Hogan, S.J., Ph.D., Washington, D. C.; Rev. Samuel K. Wilson, S.J., Ph.D., Chicago, Ill.; Rev. Leo C. Gainor, O.P., A.M., Columbus, Ohio; Rev. Julian L. Maline, S.J., Ph.D., Milford, Ohio; Brother Agatho, C.S.C., A.M., Indianapolis, Ind.; Rev. Harold E. Keller, A.M., Harrisburg, Pa.; Rev. J. J. Featherstone, A.M., J.C.L., Scranton, Pa.; Rev. Daniel F. Cunningham, A.M., LL.D., Chicago, Ill.; Rev. Felix N. Pitt, Ph.D., Louisville, Ky.; Rev. John I. Barrett, Ph.D., LL.D., J.C.L., Baltimore, Md.; Rev. George Johnson, Ph.D., Washington, D. C., Secretary.

The minutes of the previous meeting were read and approved.

The Reverend Francis L. Meade, C.M., President of the Department of Colleges and Universities, presented a resolution of the College Department requesting that a committee be appointed to make further study of the problem of Social Security and report its findings to the Association. After a discussion, it was voted that a committee to be called the Committee on Public Relations, on which the President General and the Secretary General would serve

ex officio and on which there would be representation of each of the five departments of the Association, be appointed by the President General, said Committee to study the social security legislation and to work with the Administrative Board of the National Catholic Welfare Conference in all matters concerning public relations.

The Secretary General presented an invitation received from Georgetown University asking the Association to participate in the celebration of the Sesquicentennial of that Institution and to send a delegate. It was voted to accept the invitation from Georgetown University and to appoint the Right Reverend Monsignor Joseph V. S. McClancy as official delegate from the Association.

It was voted to empower the President General to appoint the usual Committees on Finance, Program, and Publications.

It was voted to request the Association to authorize the President General to appoint the regular Committees on Nominations and Resolutions.

It was voted to send a cablegram to the Holy Father requesting his Apostolic Benediction.

The meeting adjourned.

GEORGE JOHNSON,
Secretary.

FINANCIAL REPORT
of
The National Catholic Educational Association

TREASURER GENERAL'S REPORT

Boston, Mass., June 30, 1939.

Receipts

1938	To Cash—		
July 1.	Balance on hand as per last statement		$2,013.90
1939			
Mar. 18.	Received per Secretary General		5,717.41
May 16.	Received per Secretary General		5,000.00
	Total cash received		$12,731.31

Expenditures

1938	By Cash—			
Oct. 18.	Order No. 1.	Rev. E. A. Fitzgerald, Chairman, Midwest Regional Unit, College and University Department—Reimbursement for payment of expenses of Study of Catholic Libraries in Midwest Area		$5.40
Oct. 18.	Order No. 2.	Rev. Samuel K. Wilson, S.J., Secretary, College and University Department—Reimbursement for payment of expenses of May 1938 issue of College Newsletter, Midwest Regional Unit		84.70
Oct. 18.	Order No. 3.	Business Management, National Catholic Welfare Conference—Office rent, May 20, 1938 to Aug. 20, 1938		75.00
Oct. 18.	Order No. 4.	N. C. E. A. Washington Bank Account—Reimbursement for exchange charges by bank, July 1, 1937 to June 30, 1938		.90
Oct. 18.	Order No. 5.	Ransdell Incorporated—Printing May Bulletin, 1938		161.87
Oct. 18.	Order No. 6.	M. S. Ginn & Co.—Office supplies		4.95
Oct. 18.	Order No. 7.	Addressograph-Multigraph Corporation — Quarterly inspection, June 1938		3.00
Oct. 18.	Order No. 8.	Security Storage Co.—		
		Rental of vaults for publications	$39.00	
		Service charges	5.75	
				44.75
Oct. 18.	Order No. 9.	N. C. E. A. Office Expense Account		10.00
Oct. 18.	Order No. 10.	Rev. Daniel M. O'Connell, S.J., Secretary, Committee on Accrediting of Colleges and Universities, College and University Department—For expenses of Committee, July 1, 1938 to June 30, 1939		500.00
1939				
Jan. 12.	Order No. 11.	Addressograph-Multigraph Corporation—		
		Quarterly inspection, Sept. 1938	$3.00	
		Plates and frames	16.66	
				19.66
Jan. 12.	Order No. 12.	Business Management, National Catholic Welfare Conference—		
		Office rent, Aug. 20, 1938 to Nov. 20, 1938	$75.00	
		Reimbursement for payment of telegrams and telephone calls	6.85	
				81.85

Jan. 12.	Order No. 13.	Rev. Austin F. Munich, Secretary, School-Superintendents' Department — Reimbursement for payment of clerical expenses of meeting, Nov. 21 and 22, 1938	30.05
Jan. 12.	Order No. 14.	Brother Emilian, F.S.C., Secretary, Eastern Regional Unit, College and University Department —Reimbursement for payment of clerical expenses of Unit, Dec. 1, 1937 to Dec. 1, 1938	61.13
Jan. 12.	Order No. 15.	Ransdell Incorporated—Printing— Envelopes $52.75; Stationery 19.00	71.75
Jan. 12.	Order No. 16.	Security Storage Co.—Rental of vaults for publications	39.00
Jan. 12.	Order No. 17.	Virginia Paper Co.—Stationery	25.27
Jan. 12.	Order No. 18.	M. S. Ginn & Co.—Office supplies	2.40
Mar. 21.	Order No. 19.	Hotel Raleigh—Expenses of Finance Committee and Executive Board meetings, Washington, D. C., Jan. 17 and 18, 1939	41.45
Mar. 21.	Order No. 20.	Members of Finance Committee and Executive Board—Expenses in attending meetings, Washington, D. C., Jan. 17 and 18, 1939	385.90
Mar. 21.	Order No. 21.	Members of Advisory Committee—Expenses in attending meeting, Philadelphia, Pa., Jan. 12, 1939	81.90
Mar. 21.	Order No. 22.	American Council on Education—Annual dues	100.00
Mar. 21.	Order No. 23.	Very Rev. William O. Brady, President, Seminary Department—Reimbursement for payment of clerical expenses of Department, Thirty-sixth Annual Meeting, Washington, D. C., April 12-14, 1939	6.32
Mar. 21.	Order No. 24.	Ransdell Incorporated—Printing Annual Report, 1938	3,693.88
Mar. 21.	Order No. 25.	Security Storage Co.—Rental of vaults for publications	39.00
Mar. 21.	Order No. 26.	T. A. Cantwell & Co.—Bulletin envelopes	36.30
Mar. 21.	Order No. 27.	Addressograph-Multigraph Corporation— Quarterly inspection, Dec. 1938 $3.00; Plates and ribbon 3.30	6.30
Mar. 21.	Order No. 28.	Business Management, National Catholic Welfare Conference— Office rent, Nov. 20, 1938 to Feb. 20, 1939 $75.00; Reimbursement for payment of telegrams 3.54	78.54
Mar. 21.	Order No. 29.	Rev. George Johnson, Secretary General—Expense Account, July 1, 1938 to June 30, 1939	500.00
Mar. 21.	Order No. 30.	Office Help—Salary, July 1, 1938 to Sept. 30, 1938	500.00
Mar. 21.	Order No. 31.	N. C. E. A. Office Expense Account— Postage for annual statements $100.50; Miscellaneous expenses 10.00	110.50
May 17.	Order No. 32.	Garrett W. Scollard—Premium of Insurance Bond of Treasurer General	12.50
May 17.	Order No. 33.	Rev. Samuel K. Wilson, S.J., Secretary, College and University Department— Reimbursement for payment of expenses of publication of College Newsletter, Midwest Regional Unit Vol. II, Nos. 1, 2, and 3 $461.02; Reimbursement for payment of clerical expenses incurred as Secretary of Department 39.95; Reimbursement for payment of expenses incurred by Committee on Libraries and Library Holdings 4.00	504.97

May 17.	Order No. 34.	Rev. Austin F. Munich, Secretary, School-Superintendents' Department—		
		Reimbursement for payment of clerical expenses of Department	$6.11	
		Reimbursement for payment of printing	95.68	
				101.79
May 17.	Order No. 35.	Ransdell Incorporated—Printing—		
		November Bulletin, 1938	$175.02	
		Annual membership dues statements and envelopes	29.00	
		List of Accredited Colleges	7.50	
		February Bulletin, 1939	251.03	
				462.55
May 17.	Order No. 36.	Addressograph-Multigraph Corporation—		
		Ribbon, platen carriage, shaft and platen	$12.85	
		Addressograph stand	36.56	
		Addressograph chair	16.48	
		Quarterly inspection, March 1939	3.00	
				68.89
May 17.	Order No. 37.	P. J. Kenedy & Sons—Official Catholic Directory		5.19
May 17.	Order No. 38.	Charles G. Stott & Co., Inc.—Office supplies		1.35
May 17.	Order No. 39.	Business Management, National Catholic Welfare Conference—		
		Office rent, Feb. 20, 1939 to April 20, 1939	$50.00	
		Letters to Diocesan Superintendents	10.91	
				60.91
May 17.	Order No. 40.	N. C. E. A. Washington Bank Account—Reimbursement for postage for letters to Diocesan Superintendents		9.00
June 20.	Order No. 41.	Extra office help		29.70
June 20.	Order No. 42.	Addressograph-Multigraph Corporation—		
		Plates, tabs, and ribbon	$11.05	
		Quarterly inspection, June 1939	3.00	
				14.05
June 20.	Order No. 43.	Business Management, National Catholic Welfare Conference—Office rent, April 20, 1939, to May 20, 1939		25.00
June 20.	Order No. 44.	Security Storage Co.—Rental of vaults for publications		39.00
June 20.	Order No. 45.	Very Rev. Anselm M. Keefe, O.Praem., Secretary, Committee on Membership, College and University Department—For expenses of Committee, July 1, 1939 to June 30, 1940		300.00
June 20.	Order No. 46.	Rev. Richard J. Quinlan, Treasurer General—Allowance, July 1, 1938 to June 30, 1939		100.00
June 20.	Order No. 47.	Rev. George Johnson, Secretary General—Salary, July 1, 1938 to June 30, 1939		1,000.00
June 20.	Order No. 48.	Office Help—Salary, Oct. 1, 1938 to June 30, 1939		1,500.00
June 20.	Order No. 49.	N. C. E. A. Office Expense Account		10.00
		Total cash expended		$11,046.67

Summary

1939		
June 30.	Total cash received to date	$12,731.31
June 30.	Bills paid as per orders	11,046.67
June 30.	Cash on hand in Treasurer General's account	$1,684.64
June 30.	Due from Secretary General's office, balance of receipts to June 30, 1939	6,938.67
June 30.	Total cash on hand	8,623.31
	Total receipts of year	$19,669.98
	Net receipts of year	8,623.31

(Signed) RICHARD J. QUINLAN,
Treasurer General.

RECEIPTS OF THE SECRETARY GENERAL'S OFFICE

The following is an itemized statement of the receipts of the office of the Secretary General for the year July 1, 1938 to June 30, 1939:*

Cash on hand, July 1, 1938	$6,671 16
Miscellaneous receipts	40
Reports and bulletins	24 05
College Newsletter, Midwest Regional Unit	497 00
Exhibit receipts	2,717 41
Unknown	16 00

CARDINALS, ARCHBISHOPS, BISHOPS

W. Cardinal O'Connell, Boston, Mass.	100 00
Most Rev. J. J. Cantwell, Los Angeles, Calif.	25 00
Most Rev. J. F. Rummel, New Orleans, La.	25 00
Most Rev. M. J. Curley, Baltimore, Md.	100 00
Most Rev. T. J. Walsh, Newark, N. J.	50 00
Most Rev. U. J. Vehr, Denver, Colo.	25 00
Most Rev. G. P. O'Hara, Savannah, Ga.	25 00
Most Rev. E. J. Kelly, Boise, Idaho	10 00
Most Rev. H. Althoff, Belleville, Ill.	10 00
Most Rev. J. F. Noll, Fort Wayne, Ind.	10 00
Most Rev. F. W. Howard, Covington, Ky.	50 00
Most Rev. J. E. Cassidy, Fall River, Mass.	100 00
Most Rev. W. F. Murphy, Saginaw, Mich.	100 00
Most Rev. T. H. McLaughlin, Paterson, N. J.	10 00
Most Rev. T. E. Molloy, Brooklyn, N. Y.	100 00
Most Rev. J. A. Duffy, Buffalo, N. Y.	50 00
Most Rev. E. J. McGuinness, Raleigh, N. C.	25 00
Most Rev. J. A. McFadden, Cleveland, Ohio	25 00
Most Rev. H. C. Boyle, Pittsburgh, Pa.	25 00
Most Rev. J. P. Lynch, Dallas, Tex.	10 00
Most Rev. A. J. Schuler, S.J., El Paso, Tex.	10 00
Most Rev. C. E. Byrne, Galveston, Tex.	8 00
Most Rev. G. Shaughnessy, S.M., Seattle, Wash.	10 00

SEMINARY DEPARTMENT

St. Mary of the Lake Sem., Mundelein, Ill.	25 00
St. Meinrad Major Sem., St. Meinrad, Ind.	25 00
St. John Boston Eccl. Sem., Boston, Mass.	25 00
SS. Cyril & Methodius Sem., Orchard Lake, Mich.	50 00
St. Paul Sem., St. Paul, Minn.	25 00
Kenrick Sem., Webster Groves, Mo.	25 00
Immaculate Conception Sem., Darlington, N. J.	25 00
Catholic Foreign Mission Society of America, Maryknoll, N. Y.	25 00
Sem. of Our Lady of Angels, Niagara Falls, N. Y.	100 00
St. Joseph Sem., Yonkers, N. Y.	25 00
Mt. St. Mary Sem. of the West, Norwood, Ohio	25 00
Pontifical Coll. Josephinum, Worthington, Ohio	25 00
St. Vincent Sem., Latrobe, Pa.	25 00
St. Charles Borromeo Sem., Philadelphia, Pa.	25 00
Immaculate Conception Sem., Oconomowoc, Wis.	25 00
St. Francis Sem., St. Francis P. O., Wis.	25 00

MINOR-SEMINARY SECTION

Los Angeles Coll., Los Angeles, Calif.	70 00
St. Joseph Coll., Mountain View, Calif.	10 00
St. Joseph Prep. Sem., St. Benedict, La.	10 00
St. Charles Coll., Catonsville, Md.	10 00
St. Joseph Prep. Sem., Grand Rapids, Mich.	10 00
Conception Coll., Conception, Mo.	10 00
St. Joseph Prep. Coll., Kirkwood, Mo.	10 00
St. Louis Prep. Sem., Webster Groves, Mo.	10 00
Cathedral Coll., New York, N. Y.	10 00
St. Francis Seraphic Prep. Sem., Cincinnati, Ohio	10 00
St. Fidelis Prep. Sem., Herman, Pa.	10 00
St. Mary Manor & Apostolic Sch., South Langhorne, Pa.	10 00
St. Lawrence Coll., Mt. Calvary, Wis.	10 00

COLLEGE AND UNIVERSITY DEPARTMENT

St. Bernard Coll., St. Bernard, Ala.	40 00
Coll. of Notre Dame, Belmont, Calif.	40 00
Dominican Coll., San Rafael, Calif.	40 00
Univ. of Santa Clara, Santa Clara, Calif.	20 00
Loretto Heights Coll., Denver, Colo.	40 00
Albertus Magnus Coll., New Haven, Conn.	20 00
Marianopolis Coll., Thompson, Conn.	20 00
St. Joseph Coll., West Hartford, Conn.	40 00
The Catholic University of America, Washington, D. C.	20 00
Trinity Coll., Washington, D. C.	20 00
De Paul Univ., Chicago, Ill.	20 00
Mundelein Coll. for Women, Chicago, Ill.	20 00
St. Xavier Coll. for Women, Chicago, Ill.	20 00

* By Departments and Sections; alphabetically by States.

St. Procopius Coll., Lisle, Ill..... 20 00
Rosary Coll., River Forest, Ill..... 20 00
Marian Coll., Indianapolis, Ind..... 20 00
St. Francis Normal Coll., Lafayette, Ind. 20 00
Univ. of Notre Dame du Lac, Notre Dame, Ind. 20 00
St. Joseph Coll., Rensselaer, Ind.... 20 00
St. Mary-of-the-Woods Coll., St. Mary-of-the-Woods, Ind. 40 00
St. Ambrose Coll., Davenport, Iowa 20 00
Clarke Coll., Dubuque, Iowa..... 20 00
Loras Coll., Dubuque, Iowa..... 20 00
Mt. St. Scholastica Coll., Atchison, Kans. 20 00
St. Benedict Coll., Atchison, Kans.. 20 00
St. Mary Coll., Leavenworth, Kans.. 20 00
Marymount Coll., Salina, Kans..... 20 00
Nazareth Coll., Louisville, Ky..... 20 00
Sacred Heart Coll., Louisville, Ky... 20 00
St. Catharine Junior Coll., St. Catharine, Ky. 20 00
Coll. of Notre Dame of Maryland, Baltimore, Md. 20 00
Loyola Coll., Baltimore, Md..... 20 00
St. Joseph Coll., Emmitsburg, Md... 20 00
Mt. St. Agnes Junior Coll., Mt. Washington, Md. 40 00
Emmanuel Coll., Boston, Mass..... 20 00
Coll. of Our Lady of the Elms, Chicopee, Mass. 20 00
Boston Coll., Newton, Mass..... 20 00
Regis Coll., Weston, Mass..... 20 00
Coll. of the Holy Cross, Worcester, Mass. 20 00
Marygrove Coll., Detroit, Mich..... 20 00
Nazareth Coll., Nazareth, Mich..... 20 00
Coll. of St. Benedict, St. Joseph, Minn. 20 00
Coll. of St. Catherine, St. Paul, Minn. 40 00
Coll. of St. Thomas, St. Paul, Minn. 40 00
St. Mary Coll., Winona, Minn..... 20 00
Fontbonne Coll., St. Louis, Mo..... 20 00
Maryville Coll., St. Louis, Mo..... 20 00
Notre Dame Junior Coll., St. Louis, Mo. 40 00
St. Louis Univ., St. Louis, Mo..... 20 00
Creighton Univ., Omaha, Nebr..... 20 00
Coll. of St. Elizabeth, Convent Station, N. J..... 40 00
Seton Hall Coll., South Orange, N. J. 20.00
St. Francis Coll., Brooklyn, N. Y... 20 00
St. John Coll., Brooklyn, N. Y..... 20 00
St. Joseph Coll. for Women, Brooklyn, N. Y..... 20 00
D'Youville Coll., Buffalo, N. Y..... 20 00
Notre Dame Coll. of Staten Island, Grymes Hill, S. I., N. Y..... 20 00
Coll. of New Rochelle, New Rochelle, N. Y. 20 00
Coll. of Mt. St. Vincent, New York, N. Y. 40 00
Manhattan Coll., New York, N. Y... 40 00
Manhattanville Coll. of Sac. Heart, New York, N. Y..... 20 00
Nazareth Coll. of Rochester, Rochester, N. Y..... 20 00
Good Counsel Coll., White Plains, N. Y. 20 00
Our Lady of Cincinnati Coll., Cincinnati, Ohio 40 00
Xavier Univ., Cincinnati, Ohio.... 20 00
John Carroll Univ., Cleveland, Ohio 20 00
Ursuline Coll. for Women, Cleveland, Ohio 20 00
St. Mary of the Springs Coll., Columbus, Ohio 20 00
Univ. of Dayton, Dayton, Ohio..... 20 00
Notre Dame Coll., South Euclid, Ohio 20 00
Catholic Coll., Guthrie, Okla..... 40 00
Villa Maria Coll., Erie, Pa..... 20 00
Seton Hill Coll., Greensburg, Pa... 20 00
Immaculata Coll., Immaculata, Pa.. 20 00
Coll. of Chestnut Hill, Philadelphia, Pa. 20 00
St. Joseph Coll., Philadelphia, Pa... 20 00
Duquesne Univ., Pittsburgh, Pa.... 40 00
Mount Mercy Coll., Pittsburgh, Pa.. 40 00
Marywood Coll., Scranton, Pa..... 20 00
Villanova Coll., Villanova, Pa..... 20 00
Providence Coll., Providence, R. I... 20 00
Sienna Coll., Memphis, Tenn..... 20 00
St. Edward Univ., Austin, Tex..... 20 00
Our Lady of the Lake Coll. for Women, San Antonio, Tex..... 20 00
St. Mary Univ., San Antonio, Tex... 20 00
Gonzaga Univ., Spokane, Wash..... 80 00
Marquette Univ., Milwaukee, Wis... 40 00
St. Norbert Coll., West De Pere, Wis. 20 00

SECONDARY-SCHOOL DEPARTMENT

Gonzaga Coll. High Sch., Washington, D. C..... 10 00
St. John Coll. High Sch., Washington, D. C..... 10 00
Marist Coll., Atlanta, Ga..... 10 00
Madonna High Sch., Aurora, Ill.... 10 00
Acad. of Notre Dame, Belleville, Ill. 20 00
Acad. of Our Lady, Chicago, Ill..... 10 00
Acad. of St. Scholastica, Chicago, Ill. 30 00
Alvernia High Sch., Chicago, Ill.... 10 00
Holy Trinity High Sch., Chicago, Ill. 20 00
Immaculata High Sch., Chicago, Ill. 10 00
Lourdes High Sch., Chicago, Ill..... 10 00
St. Francis Xavier Acad., Chicago, Ill. 90 00
St. Ignatius High Sch., Chicago, Ill. 10 00
St. Mel High Sch., Chicago, Ill..... 20 00
Weber High Sch., Chicago, Ill..... 10 00
Sacred Heart Acad., Lisle, Ill..... 10 00
Fenwick High Sch., Oak Park, Ill... 10 00
Holy Ghost Acad., Techny, Ill..... 10 00
Holy Child High Sch., Waukegan, Ill. 20 00
Ancilla Domini High Sch., P. O. Donaldson, Ind. 10 00
Acad. of the Immaculate Conception, Ferdinand, Ind..... 10 00
Mt. St. Scholastica Acad., Atchison, Kans. 20 00
Mount Carmel Acad., Wichita, Kans. 30 00
Acad. Villa Madonna, Covington, Ky. 10 00
Covington Latin Sch., Covington, Ky. 10 00
St. Catherine's Acad., Lexington, Ky. 10 00
Presentation Acad., Louisville, Ky. 10 00
Ursuline Acad. of the Immaculate Conception, Louisville, Ky..... 10 00
Jesuit High Sch., New Orleans, La. 20 00
Daughters of the Cross, Shreveport, La. 20 00

Inst. of Notre Dame, Baltimore, Md. 10 00
Loyola High Sch., Baltimore, Md... 10 00
Mt. St. Agnes High Sch., Baltimore, Md. 10 00
Notre Dame of Maryland High Sch., Baltimore, Md. 10 00
Seton High Sch., Baltimore, Md.... 10 00
Boston Acad. of Notre Dame, Boston, Mass. 20 00
Boston Coll. High Sch., Boston, Mass. 10 00
St. Joseph Normal Coll., Springfield, Mass. 10 00
St. Joseph Acad., Adrian, Mich..... 10 00
Nazareth Acad. High Sch., Nazareth, Mich. 10 00
St. John Prep. Sch., Collegeville, Minn. 10 00
Our Lady of Good Counsel Acad., Mankato, Minn. 20 00
St. Mary of the Pines Acad., Chatawa, Miss. 10 00
La Salle Inst., Glencoe, Mo..... 20 00
Christian Brothers High Sch., St. Louis, Mo. 10 00
St. Louis Univ. High Sch., St. Louis, Mo. 10 00
St. Mark High Sch., St. Louis, Mo. 10 00
Villa Duchesne, St. Louis, Mo..... 20 00
Benedictine Acad., Elizabeth, N. J. 10 00
Acad. of the Holy Angels, Fort Lee, N. J. 10 00
St. Peter Coll. High Sch., Jersey City, N. J..... 10 00
Newman Sch., Lakewood, N. J..... 10 00
St. Benedict Prep. Sch., Newark, N. J. 10 00
Seton Hall High Sch., South Orange, N. J. 10 00
Acad. of Our Lady of Light, Santa Fe, N. Mex..... 20 00
Acad. of Sacred Heart, Albany, N. Y. 10 00
Queen of the Rosary, Amityville, L. I., N. Y..... 10 00
Marianist Preparatory, Beacon-on-Hudson, N. Y..... 10 00
St. Joseph Acad., Brentwood, L. I., N. Y. 20 00
Acad. of St. Francis Xavier, Brooklyn, N. Y..... 20 00
Bishop Loughlin Memorial High Sch., Brooklyn, N. Y..... 10 00
Bishop McDonnell Memorial High Sch., Brooklyn, N. Y..... 10 00
Brooklyn Preparatory Sch., Brooklyn, N. Y..... 10 00
Fontbonne Hall, Brooklyn, N. Y.... 10 00
Queen of All Saints Dioc. High Sch., Brooklyn, N. Y..... 10 00
St. Agnes Sem., Brooklyn, N. Y.... 20 00
St. Angela Hall Acad., Brooklyn, N. Y. 10 00
St. Barbara Dioc. High Sch., Brooklyn, N. Y..... 10 00
St. Brendan Dioc. High Sch., Brooklyn, N. Y..... 10 00
St. Francis Preparatory, Brooklyn, N. Y. 10 00
St. John Preparatory Sch., Brooklyn, N. Y..... 10 00
St. Michael Diocesan High Sch., Brooklyn, N. Y..... 10 00
St. Saviour's High Sch., Brooklyn, N. Y. 10 00
Mt. St. Joseph Acad., Buffalo, N. Y. 10 00
St. Agnes Acad. Sch., College Point, N. Y. 10 00
St. Bartholomew Diocesan High Sch., Elmhurst, N. Y..... 10 00
Dominican Commercial High Sch., Jamaica, N. Y..... 10 00
The Mary Louis, Jamaica, N. Y.... 10 00
Mt. St. Mary-on-the-Hudson, Newburgh, N. Y..... 10 00
Acad. of Mt. St. Ursula, New York, N. Y. 10 00
Acad. of Mount St. Vincent, New York, N. Y..... 10 00
Acad. of Sacred Heart, New York, N. Y. 20 00
Fordham Preparatory Sch., New York, N. Y..... 10 00
Loyola Sch., New York, N. Y..... 10 00
Regis High Sch., New York, N. Y.. 20 00
St. Catharine Acad., New York, N. Y. 10 00
St. Nicholas of Tolentine High Sch., New York, N. Y..... 10 00
Xavier High Sch. of the Coll. of St. Francis Xavier, New York, N. Y. 10 00
La Salle Military Acad., Oakdale, L. I., N. Y..... 10 00
Aquinas Inst., Rochester, N. Y..... 10 00
Nazareth Acad., Rochester, N. Y... 20 00
St. Agnes High Sch., Rockville Center, N. Y..... 10 00
Acad. of Holy Child Jesus, Suffern, N. Y. 20 00
Our Lady of Mercy Acad., Syosset, L. I., N. Y..... 20 00
Juniorate of Srs. of St. Dominic, Dioc. of Brooklyn, Watermill, L. I., N. Y..... 20 00
St. Ursula Acad., Cincinnati, Ohio. 10 00
Summit Country Day Sch., Cincinnati, Ohio 10 00
Cathedral Latin Sch., Cleveland, Ohio 10 00
Notre Dame High Sch., Cleveland, Ohio 80 00
St. Augustine Acad., Cleveland, Ohio 10 00
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Sr. Maria Josephine, S.C., New Brighton, S. I., N. Y..... 4 00
Sr. Miriam Inez, S.C., Newburgh, N. Y. 2 00
Sr. M. Hortensia, O.P., New Hyde Park, L. I., N. Y..... 2 00
Sr. Thomas Marie, O.S.F., New Rochelle, N. Y..... 2 00
Dominican Srs., St. Benedict Sch., New York, N. Y..... 2 00
Dominican Srs., St. Vincent Ferrer Sch., New York, N. Y..... 2 00
Felician Srs., New York, N. Y.... 2 00
Mother Marie Marguerite, New York, N. Y..... 2 00
Mother M. Casimir, New York, N. Y. 6 00

Mother M. Consilio, Ursuline, New York, N. Y. 6 00
Mother M. St. James, R.J.M., New York, N. Y. 2 00
Mother McAward, R.S.C.J., New York, N. Y. 2 00
Sr. Assumpta Maria, S.C., New York, N. Y. 2 00
Sr. Catherine Mary, S.C., New York, N. Y. 2 00
Sr. Colombius, New York, N. Y. 2 00
Sr. Louise Mary, S.C., New York, N. Y. 2 00
Sr. Margaret Rosaire, S. C., New York, N. Y. 2 00
Sr. Marie Elizabeth, S.C., New York, N. Y. 2 00
Sr. Marietta, O.P., New York, N. Y. 2 00
Sr. M. Aloysius, O.P., New York, N. Y. 2 00
Sr. M. Angelita, S.C., New York, N. Y. 2 00
Sr. M. Annunciata, I.H.M., New York, N. Y. 4 00
Sr. M. Aquinata, S.C., New York, N. Y. 2 00
Sr. M. Benita, O.S.F., New York, N. Y. 2 00
Sr. M. Clarice, C.S.A., New York, N. Y. 2 00
Sr. M. Corlaita, New York, N. Y. 2 00
Sr. M. Dalmatia, O.P., New York, N. Y. 6 00
Sr. M. Emmanuel, Ursuline, New York, N. Y. 2 00
Sr. M. Georgianna, S.N.D., New York, N. Y. 2 00
Sr. M. Hilda, I.H.M., New York, N. Y. 2 00
Sr. M. Irene, O.P., New York, N. Y. 2 00
Sr. M. La Salette, S.S.N.D., New York, N. Y. 1 00
Sr. M. Oswin, O.P., New York, N. Y. 6 00
Sr. M. Petronilla, S.S.N.D., New York, N. Y. 2 00
Sr. M. Teresa, C.S.A., New York, N. Y. 2 00
Sr. M. Victoire, R.S.M., New York, N. Y. 6 00
Sr. M. Vivian, O.P., New York, N. Y. 6 00
Sr. M. Xavier, O.S.U., New York, N. Y. 2 00
Sr. Miriam Annina, S.C., New York, N. Y. 4 00
Sr. Miriam Veronica, S.C., New York, N. Y. 4 00
Sr. Miriam Ursula, New York, N. Y. 2 00
Sr. Rose Catherine, New York, N. Y. 2 00
Sr. Rita Rosaire, S.C., New York, N. Y. 4 00
Sr. St. Clarissa, C.N.D., New York, N. Y. 4 00
Sr. Superior, C.S.C., St. Paul the Apostle Sch., New York, N. Y. 2 00
Sr. Mancini, O.P., S. Ozone Park, N. Y. 2 00
Ursuline Nuns, Ozone Park, N. Y. 2 00
Sr. Margaret Imelda, S.U.S.C., Patchogue, L. I., N. Y. 2 00
Sr. M. Simplicia, O.S.F., Pelham, N. Y. 2 00
Felician Srs., O.S.F., Port Richmond, S. I., N. Y. 2 00
Sr. M. Ruth, O.P., Poughkeepsie, N. Y. 6 00
Sr. Edward Mary, Richmond Hill, N. Y. 2 00
Sch. Srs. of Notre Dame, Holy Family Conv., Rochester, N. Y. 2 00
Sch. Srs. of Notre Dame, Most Holy Redeemer Sch., Rochester, N. Y. 4 00
Srs. of Notre Dame, Rochester, N. Y. 4 00
Sr. Francis Jerome, O.P., Rockville Center, N. Y. 2 00
Sr. M. Rufina, S.S.J., St. Albans, N. Y. 6 00
Mother M. Benigna, O.P., Sparkill, N. Y. 6 00
Sr. Dolores Magdalen, S.C., Stapleton, S. I., N. Y. 6 00
Sch. Srs. of Notre Dame, Westbury, L. I., N. Y. 2 00
Sr. M. Consuelo, S.C., West New Brighton, S. I., N. Y. 2 00
Sr. M. Priscilla, O.S.F., Williamsville, N. Y. 2 00
Sr. M. Alphonse, O.P., Winfield, N. Y. 2 00
Sr. Matilda, O.P., Woodside, L. I., N. Y. 2 00
Sr. Romualda, C.R., Yonkers, N. Y. 6 00
Srs. of Notre Dame, Canton, Ohio 2 00
Srs. of Notre Dame, Cheviot, Ohio 2 00
Srs. of Divine Providence, Cincinnati, Ohio 2 00
Srs. of Notre Dame, Cincinnati, Ohio 2 00
Srs. of Precious Blood, Cincinnati, Ohio 8 00
Srs. of St. Francis, Cincinnati, Ohio 10 00
Sr. M. Dionysia, Cleveland, Ohio 4 00
Sr. M. Kieran, H.H.M., Cleveland, Ohio 6 00
Sr. M. Ludmille, Cleveland, Ohio 2 00
Sr. M. Virginia, Cleveland, Ohio 2 00
Srs. of Holy Family of Nazareth, Cleveland, Ohio 2 00
Srs. of Notre Dame, St. Peter Sch., Cleveland, Ohio 2 00
Srs. of Notre Dame, St. Stephen Sch., Cleveland, Ohio 2 00
Srs. of St. Francis, Cleveland, Ohio 2 00
Srs. of St. Francis, Columbus, Ohio 6 00
Sr. Superior, St. Joseph Conv., Dover, Ohio 2 00
Sr. Helena, R.S.M., Fremont, Ohio 2 00
Srs. of St. Francis, Mansfield, Ohio 2 00
Srs. Superior, Sacred Heart Conv., New Philadelphia, Ohio 2 00
Sr. Margaret Clare, S.C., Springfield, Ohio 12 00
Mother M. Benedict, S.N.D., Toledo, Ohio 2 00
Sr. M. Cornelia, O.P., Wooster, Ohio 2 00
Dominican Srs., Portland, Oreg. 2 00
Sr. Superior, St. Mary Conv., Beaver Falls, Pa. 2 00
Principal, St. Thomas Sch., Braddock, Pa. 2 00

Sr. Superior, St. Joseph Conv., Braddock, Pa. 2 00
Sr. Superior, St. Ann Conv., Castle Shannon, Pa. 2 00
Srs. of St. Joseph, Conshohocken, Pa. 4 00
Sr. M. Dobroslava, O.S.F., Coraopolis, Pa. 2 00
Sr. Superior, St. Joseph Conv., Duquesne, Pa. 2 00
Sr. Anna Marie, S.S.J., Erie, Pa... 2 00
Sr. Superior, Assumption Conv., Ernest, Pa. 2 00
Sr. Superior, All Saints Conv., Etna, Pa. 2 00
Sr. Superior, St. Mary Conv., Ford City, Pa. 2 00
Sr. Superior, St. Cecilia Conv., Glassport, Pa. 2 00
Sr. Superior, St. Mary Conv., Glenshaw, P. O., Pa..... 2 00
Sr. Superior, St. Margaret Sch., Greentree, Pa. 2 00
Sr. Superior, St. Mary Conv., Herman, Pa. 2 00
Sr. Eugenia, I.H.M., Hollidaysburg, Pa. 2 00
Srs. of St. Francis, Johnstown, Pa.. 2 00
Sr. Superior, St. Mary Conv., Johnstown, Pa. 2 00
Sr. Superior, St. Michael Sch., Johnstown, Pa. 2 00
Sr. Immaculata, R.S.M., McKeesport, Pa. 2 00
Sr. Superior, St. Mary Conv., McKeesport, Pa. 2 00
Sr. Superior, St. Mary Conv., McKees Rocks, Pa..... 2 00
Mother St. Edgar, Melrose Park, Pa. 2 00
Sr. Superior, St. Boniface Conv., Penn Station, Pa..... 2 00
Mother M. Dominica, Philadelphia, Pa. 2 00
Sr. M. Charitina, H.F.N., Philadelphia, Pa. 2 00
Sr. M. Clotilda, O.S.F., Philadelphia, Pa. 2 00
Sr. M. Gracilia, Philadelphia, Pa... 2 00
Sr. M. Hilda, O.S.F., Philadelphia, Pa. 2 00
Srs. of the Blessed Sacrament, Philadelphia, Pa. 2 00
Srs. of Holy Child Jesus, Philadelphia, Pa. 4 00
Srs. of I.H.M., Philadelphia, Pa.... 4 00
Srs. of Mercy, Our Lady of Mt. Carmel Sch., Philadelphia, Pa... 2 00
Srs. of St. Joseph, Ascension Sch., Philadelphia, Pa. 4 00
Srs. of St. Joseph, Cathedral Conv., Philadelphia, Pa. 2 00
Srs. of St. Joseph, Epiphany Sch., Philadelphia, Pa. 2 00
Srs. of St. Joseph, Holy Child Sch., Philadelphia, Pa. 4 00
Srs. of St. Joseph, Holy Cross Sch., Philadelphia, Pa. 2 00
Srs. of St. Joseph, St. Columba Sch., Philadelphia, Pa. 2 00
Srs. of St. Joseph, St. Joseph, Sch., Philadelphia, Pa. 12 00
Srs. of St. Joseph, St. Leo Sch., Philadelphia, Pa. 4 00
Sr. Jean, O.P., Pittsburgh, Pa.... 2 00
Sr. M. Evangela, Pittsburgh, Pa.. 2 00
Sr. M. Leo, R.S.M., Pittsburgh, Pa.. 2 00
Sr. M. Louis, R.S.M., Pittsburgh, Pa. 2 00
Srs. of Holy Family of Nazareth, Pittsburgh, Pa. 2 00
Sr. Superior, Holy Trinity Conv., Pittsburgh, Pa. 2 00
Sr. Superior, Mt. Immaculata, E.E. Pittsburgh, Pa. 2 00
Sr. Superior, St. Ambrose Conv., Pittsburgh, Pa. 2 00
Sr. Superior, St. Basil Conv., Pittsburgh, Pa. 2 00
Sr. Superior, St. Martin Sch., Pittsburgh, Pa. 2 00
Sr. Superior, St. Norbert Conv., Pittsburgh, Pa. 2 00
Sr. Superior, SS. Peter & Paul Sch., Pittsburgh, Pa. 2 00
Sr. Superior, St. Cecilia Conv., Rochester, Pa. 2 00
Sr. Superior, St. Mary Conv., Sharpsburg, Pa. 2 00
Sr. Mechtilda, Shenandoah, Pa..... 2 00
Sr. Superior, St. Alphonsus Conv., Springdale, Pa. 2 00
Srs. Adorers of the Precious Blood, Steelton, Pa. 2 00
Srs. of Charity, Swissvale, Pa..... 4 00
Sr. Superior, Sacred Heart Conv., Tarentum, Pa. 2 00
Srs. of the Holy Union of the Sacred Hearts, Pawtucket, R. I.. 2 00
Srs. of Notre Dame, Holy Name Sch., Providence, R. I..... 4 00
Srs. of Notre Dame, St. Teresa Sch., Providence, R. I..... 2 00
Sr. St. Rose Marie, C.N.D., Providence, R. I..... 2 00
Srs. of St. Francis, Memphis, Tenn. 2 00
Sr. Martina, R.S.M., Nashville, Tenn. 2 00
Sr. Agatha, O.S.B., Arlington, Va.. 2 00
Sr. Carmelita, O.S.B., Arlington, Va. 2 00
Sr. De Chantal, O.S.B., Arlington, Va. 2 00
Sr. Ethelreda, O.S.B., Arlington, Va. 2 00
Sr. Paula, O.S.B., Arlington, Va.. 2 00
Sr. Rita, O.S.B., Arlington, Va.... 2 00
Sr. Claudia, O.S.B., Bristow, Va.... 2 00
Srs. of I.H.M., W. Falls Church, Va. 6 00
Sr. Superior, St. Alphonsus Conv., Wheeling, W. Va..... 2 00
Sr. M. Aloysia, S.S.N.D., Appleton, Wis. 2 00
Sr. Paulette, O.S.F., Cudahy, Wis.. 2 00
Sr. Seraphine, F.S.P.A., La Crosse, Wis. 2 00
Sr. Teresita, F.S.P.A., La Crosse, Wis. 4 00
Sr. Adeline, S.S.S.F., Milwaukee, Wis. 2 00
Sr. Annunciata, S.S.S.F., Milwaukee, Wis. 2 00
Sr. M. Aquin, R.S.M., Milwaukee, Wis. 2 00
Sr. M. Delphinus, B.V.M., Milwaukee, Wis. 2 00

Sr. M. Frederica, S.S.N.D., Milwaukee, Wis.	2 00
Sr. M. Gerald, B.V.M., Milkaukee, Wis.	2 00
Sr. M. Norberta, S.S.S.F., Milwaukee, Wis.	2 00
Sr. M. Zenobia, S.S.J., Milwaukee, Wis.	2 00
Sr. M. Bede, S.S.N.D., Oshkosh, Wis.	2 00
Srs. of St. Agnes, Two Rivers, Wis.	2 00

Convents

Holy Angels Conv., St. Cloud, Minn.	2 00
St. Jude Thaddeus Conv., Havre, Mont.	2 00
Conv. of Our Lady, Queen of Martyrs, Forest Hills, N. Y.	2 00

DEAF-MUTE SECTION

Sr. Madeline, Baltimore, Md.	2 00
Sr. M. Blanche, Baltimore, Md.	2 00
Sr. M. Paula, Baltimore, Md.	2 00
Sr. M. Regis, Baltimore, Md.	2 00
Sr. M. Victoria, Baltimore, Md.	2 00
Sr. Rosemary, Baltimore, Md.	2 00
Srs. of St. Joseph, Randolph, Mass.	3 00
Rev. W. B. Heitker, Cincinnati, Ohio	2 00
Very Rev. Msgr. H. Waldhaus, Cincinnati, Ohio	2 00
Sr. M. Bernadette, Pittsburgh, Pa.	4 00

BLIND-EDUCATION SECTION

Srs. of St. Joseph, Jersey City, N. J.	4 00
Sr. M. Ambrose, O.P., New York, N. Y.	2 00
Rev. J. M. Stadelman, S.J., New York, N. Y.	2 00
Total receipts	$19,669.98

Cash on hand July 1, 1938	$6,671 16
Receipts of year	12,998.82
Total receipts	$19,669.98

GENERAL MEETINGS

PROCEEDINGS

WASHINGTON, D. C., April 12, 1939.

The Thirty-sixth Annual Meeting of the National Catholic Educational Association was held in Washington, D. C., April 12-14, 1939. The Meeting was held under the patronage of Right Rev. Msgr. Joseph M. Corrigan, Rector of the Catholic University of America, and as a tribute to the Golden Jubilee of the University.

The Local Committee on Arrangements were: Right Rev. Edward B. Jordan, S.T.D., Chairman; Rev. Francis P. Cassidy, Ph.D., Rev. Ferdinand B. Gruen, O.F.M., Ph.D., Rev. Felix M. Kirsch, O.M.Cap., Ph.D., Rev. Francis A. Mullin, Ph.D., Thomas G. Foran, Ph.D., Francis J. Drobka, Ph.D., Joseph M. Murphy, A.M., and Thomas Jordan, A.M.

Through the efforts of this Committee, every possible courtesy was shown to the visiting delegates.

In addition to the two general meetings, there were active sessions of the Seminary Department, College and University Department, Secondary-School Department, Parish-School Department, and Minor-Seminary Section. The School-Superintendents' Department, which met in conjunction with the Parish-School Department, also held a business session and a dinner meeting during the Convention.

The headquarters were established at the Hotel Raleigh, 12th St. and Pennsylvania Ave., N. W., where the committee meetings were held on Tuesday, April 11. These comprised meetings of the Executive Board of the Association, Executive Committee of the College and University Department, Executive Committee of the Secondary-School Department, Executive Committee of the Parish-School Department, and Committee on Membership of the College and University Department.

The general meetings and the sessions of the various departments and sections were held as follows:

Opening and Closing General Meetings, the Catholic University Gymnasium; College and University Department, McMahon Hall, C. U.; Secondary-School Department, Trinity College, Notre Dame Auditorium, near C. U.; Parish-School Department, C. U. Gymnasium; Seminary Department and Minor-Seminary Section, Caldwell Hall, C. U.; Catholic Blind-Education Section, Mullen Library, C. U.

The Commercial Exhibit, an attractive feature of the Convention, was held in the Catholic University Gymnasium.

The outstanding function of the Convention was the opening Mass, which was held in the National Shrine of the Immaculate Conception, The Catholic University of America. His Excellency, the Most Reverend John B. Peterson, D.D., Bishop of Manchester, President General, pontificated. The sermon of the Mass was preached by the Right Reverend Monsignor Joseph M. Corrigan, S.T.D., Rector of the Catholic University. The Mass was sung by the Choir of the Holy Name College under the direction of Father Raymond Anthony Beane, O.F.M.

The outstanding social function of the Convention was the banquet on Thursday evening, April 13. Right Rev. Msgr. Patrick J. McCormick, Ph.D., Vice-Rector of the Catholic University of America, presided.

The following musical program was rendered: Selections: The Catholic University trio consisting of Dr. Hugh O'Neill, Dr. Herbert Herzfeld, and Miss Elena de Sayn. Vocal Solos: Mr. John McMahon, Mr. Malton Boyce, accompanist.

This was followed by an address by Martin R. P. McGuire, Ph.D., Dean of the Graduate School of Arts and Sciences, The Catholic University of America. Doctor McGuire spoke on the subject "The Function of the University in American Life."

Among the honor guests at the banquet were: The Most Reverend John B. Peterson, Bishop of Manchester; the Most Reverend John Mark Gannon, Bishop of Erie, Most Reverend Paul Yu-Pin, Vicar Apostolic of Nanking, China; Right Rev. Msgr. Michael J. Ready, General Secretary of the National Catholic Welfare Conference, and Chang Shan-chieh, noted Chinese painter.

Great credit is due to the N. C. W. C. News Service for giving Catholic papers very complete service on the proceedings of the meetings.

FIRST GENERAL SESSION

WEDNESDAY, April 12, 1939, 11:30 A. M.

The annual meeting was called to order with prayer by the Most Reverend John B. Peterson, President General, at 11:30 A. M., in the Gymnasium of the Catholic University of America.

The minutes of the meeting held by the Association in Milwaukee in 1938 were approved as printed in the Report of the Thirty-fifth Annual Meeting of the Association. The report of the Treasurer General was also approved.

A motion was presented authorizing the President General to appoint the usual Committees on Nominations and Resolutions. Members who were appointed to these Committees are as follows:

On Nominations: Rev. Francis L. Meade, C.M., Ph.D., Niagara Falls, N. Y., Chairman; Very Rev. William O. Brady, A. M., S.T.D., St. Paul, Minn.; Rev. Leo C. Gainor, O.P., A.M., Columbus, Ohio; Rev. Harold E. Keller, A.M., Harrisburg, Pa.; Rev. Daniel F. Cunningham, A.M., LL.D., Chicago, Ill.

On Resolutions: Rev. John I. Barrett, Ph.D., LL.D., J.C.L., Baltimore, Md., Chairman; Dr. Edward A. Fitzpatrick, Milwaukee, Wis.; Rev. Edward B. Rooney, S.J., New York, N. Y.; Brother Agatho, C.S.C., A.M., Indian-

apolis, Ind.; Right Rev. Edward B. Jordan, S.T.D., Washington, D. C.

A motion was then unanimously adopted to send the following cablegram to His Holiness, Pope Pius XII:

CABLEGRAM TO HIS HOLINESS, POPE PIUS XII

"Most Holy Father:

"National Catholic Educational Association, assembled at Catholic University of America, Washington, for Thirty-sixth Annual Meeting, sends expression of profound homage and loyalty and implores Apostolic Blessing.

"(Signed) JOHN B. PETERSON,
"Bishop of Manchester,
"President General, N. C. E. A.
"JOSEPH M. CORRIGAN,
"Rector, Catholic University of America."

The following cablegram was received from Vatican City:

"Bishop Peterson, Washington, D. C.:

"Deeply gratified by your message of loyal homage. Our Holy Father gladly imparts Your Excellency and the National Catholic Educational Association his paternal Apostolic Blessing, invoking upon you abundant Divine assistance in carrying forward important apostolate.

"(Signed) CARDINAL MAGLIONE."

Right Rev. Msgr. John R. Hagan, Ph.D., Director of the Department of Catholic Education, Cleveland, Ohio, addressed the convention on the subject "A Plea for Conciliation." This was followed by an address by Charles H. Ridder, President, The Catholic Press Association, on the subject "A Message from the Catholic Press Association."

SECOND GENERAL SESSION

FRIDAY, April 14, 1939, 11:30 A. M.

A general meeting of the Association was held at 11:30 A. M. in the Gymnasium of the Catholic University of

America, Most Rev. John B. Peterson, President General, presiding.

Rev. Francis L. Meade, C.M., Chairman of the Committee on Nominations, presented the names of the following officers, who were unanimously elected for the year 1939-40:

President General: Most Rev. John B. Peterson, D.D., Ph.D., LL.D., Manchester, N. H.

Vice-Presidents General: Rev. John B. Furay, S.J., S.T.D., Mundelein, Ill.; Rev. William F. Cunningham, C.S.C., Ph.D., Notre Dame, Ind.; Right Rev. Msgr. Joseph V. S. McClancy, A.B., LL.D., Brooklyn, N. Y.; Rev. Paul E. Campbell, A.M., Litt.D., LL.D., Pittsburgh, Pa.; Brother Eugene A. Paulin, S.M., Ph.D., Kirkwood, Mo.

Secretary General: Rev. George Johnson, Ph.D., Washington, D. C.

Treasurer General: Rev. Richard J. Quinlan, A.M., S.T.L., Boston, Mass.

The Secretary then announced that the following had been elected from the Departments to the General Executive Board:

From the Seminary Department: Very Rev. William O. Brady, A.M., S.T.D., St. Paul, Minn.; Rev. Francis J. Connell, C.SS.R., S.T.D., Esopus, N. Y.; Very Rev. Stephen Thuis, O.S.B., St. Meinrad, Ind.

From the College and University Department: Rev. Julius W. Haun, D.D., Ph.D., Winona, Minn.; Rev. Francis L. Meade, C.M., Ph.D., Niagara Falls, N. Y.; Rev. Samuel K. Wilson, S.J., Ph.D., Chicago, Ill.

From the Secondary-School Department: Brother Agatho, C.S.C., A.M., Indianapolis, Ind.; Rev. Leo C. Gainor, O.P., A.M., Columbus, Ohio; Rev. Julian L. Maline, S.J., Ph.D., Milford, Ohio.

From the School-Superintendents' Department: Rev. John M. Duffy, A.M., Rochester, N. Y.; Right Rev. Msgr. John J. Bonner, D.D., LL.D., Philadelphia, Pa.; Rev. Francis J. Byrne, D.D., Richmond, Va.

From the Parish-School Department: Rev. William R.

Kelly, A.M., LL.D., New York, N. Y.; Rev. Felix N. Pitt, Ph.D., Louisville, Ky.; Rev. John I. Barrett, Ph.D., LL.D., J.C.L., Baltimore, Md.

The Secretary then read the following report of the Committee on Resolutions:

RESOLUTIONS

I

To the Vicar of Christ on earth, to whom has been entrusted the fullness of that teaching authority in which we as Catholic educators participate, to Pius XII, who since last we met in annual convention, has been chosen by the Providence of God, to rule from Peter's Chair, we offer the homage of our loyalty and loving obedience. His Easter message to the world rings in our hearts, and we realize how responsible are we who are called to teach children and youth, for the inculcation of those virtues from which springs the order, founded on justice and charity, which alone can bring peace to the world. We pray God to watch over him and care for him and to bring him strength and consolation in the midst of the tremendous labors of his exalted office.

II

This year we are gathered at the Catholic University of America, in the City of Washington. Fifty years ago, the University began to teach and for half a century it has increasingly realized the dreams of its founders and served the interests of the Church in the United States. To Monsignor Corrigan, the Rector of the University, we are grateful for all the arrangements he has made for our comfort and convenience. His sermon, at the opening Mass, brought us inspiration and provided us with ideas for continuing meditation. The University belongs to all of us in a very particular way; its interests are the interests of all Catholic education. It is in very truth, the capstone of Cath-

olic educational endeavor in the United States. Our prayerful wish is that it may be blessed ever more abundantly with all the things that it needs to carry on its great mission for God and Country.

III

On the occasion of opening the Golden Jubilee of the Catholic University of America on October 12, 1938, the late Holy Father, Pope Pius XI, in his Apostolic Letter to the Bishops of the United States, took occasion to notice the world's present period "of unrest, of questioning, of disorientation, and of conflict which have been well described as turning points of history," and stated that on the basis of the Encyclical letters, the University "can evolve a constructive program of social action, fitted in all its details to local needs."

The Bishops in their cabled reply to the Holy Father stated their intention to commission the University to "proceed at once with the preparation of practical and suitable courses of studies in the true principles of Catholic civics, economics, and sociology, the basis of true Christian democracy, clearly and precisely defining both democracy in the light of Catholic truth and tradition and also the rights and duties of the individual citizen in a representative republic, for inclusion in the regular curriculum of the Catholic Educational System in this country."

In their Pastoral letter of November 24, 1938, the Bishops state that "To carry out the injunction of the Holy Father, it is necessary that our people, from childhood to mature age, be ever better instructed in the true nature of Christian democracy. . . . They must be held to the conviction that love of country is a virtue and that disloyalty is a sin.

"To foster this Christian concept of citizenship, the Bishops in their annual meeting have charged the Catholic University of America to compile at once a more comprehensive series of graded texts for all educational levels. On the foundation of religious training, which is the dis-

tinctive characteristic of our schools, these texts will build an enlightened, conscientious citizenship.

The National Catholic Educational Association declares itself in hearty accord with the action outlined by the Holy Father and the Bishops, and endorses this great educational project as one deserving of the active support and cooperation of all Catholic educators.

IV

Thoughtful people are realizing today that American education needs to be reappraised in the light of the changes that are taking place so rapidly in modern society and the critical issues that are facing the democratic way of life. That reappraisal should not stop short of a very searching analysis of the effects of the secularization of our schools that began upwards of a hundred years ago and which constituted a break with the educational traditions of those who founded the nation. The result has been that the influence of religion in American life has been on the wane, and since religion is the only real guarantee of freedom, we have reason to fear the encroachment of movements, political, social, and industrial, that degrade human dignity and have no reverence whatever for the sacredness of human personality. Because religion may not be taught in tax-supported schools, and because families and churches have not the resources to maintain schools of their own in sufficient number to provide adequately for religious education, that which is most important in the preparation of the young for citizenship, is neglected and left to chance.

Here is an issue that the American people must face lest the schools they support continue to decline as means of individual and social betterment. The future of American education should not be fettered with the notions of men of narrow vision and little experience, who enamored of educational ideas, alien to the spirit of democracy, adopted a compromise a hundred years ago, which deprives

American democracy of the only power that can eventually sustain and preserve it, the knowledge and love of God.

V

We take this occasion to salute Georgetown University, soon to celebrate the 150th year of its existence as one of the most potent educational forces in American scholastic history. The first Catholic institution of higher learning to be established in this country, its record has been noble and glorious. We know that what has gone before is but a promise of even greater things to come.

VI

In light of the fact that the mind of youth in building its life ideal is influenced in a very special way by the kind of reading it engages in, and in face of the fact that today a veritable flood of indecent pictorial and printed matter is being sold and circulated among American youth, the National Catholic Educational Association pledges itself to cooperate with the Bishops of the country by supporting the *National Organization for Decency in Literature.* We urge all member institutions, elementary, secondary, and collegiate, to establish branches through which students will pledge themselves to devote their leisure time reading to wholesome literature and neither to buy nor borrow, possess nor loan, indecent literature of any kind.

(Signed) JOHN I. BARRETT, *Chairman.*
EDWARD A. FITZPATRICK.
EDWARD B. ROONEY, S.J.
BROTHER AGATHO, C.S.C.
EDWARD B. JORDAN.
GEORGE JOHNSON,
Secretary.

SERMON

RIGHT REV. MSGR. JOSEPH M. CORRIGAN, S.T.D., RECTOR,
THE CATHOLIC UNIVERSITY OF AMERICA,
WASHINGTON, D. C.

The power to see—the gift of sight—great and noble though it be, is not complete in itself even for its own specific purpose. The objects of sight may be right before the power to see and unless a third element be present, nothing is seen. There must be light. In a place without light—in darkness—the most perfect eye will not see.

The power to know—the gift of knowledge—greater far and nobler though it be than the gift of sight, likewise is not complete in itself. Noble things may be round about us everywhere, but unless the light of reason abstracts from the material to form the idea, nothing is known. The idiot and the moron may be surrounded by due objects of knowledge and know nothing. There must be the light of reason.

Reason unaided lights only truths commensurate with man's limited power of knowing. The knowledge of the supernatural—the gift of faith—greatest and noblest of God's gifts to man completes man's needs, carrying his knowledge even to the knowing of God. There are truths beyond our ken—greater than we could conceive by our own unaided intellect, but not beyond the acceptance of our intellect when upon such truths falls the white light of divine revelation which the gift of faith alone can bring us.

Here before a Catholic altar, you delegates to the Convention of the National Catholic Educational Association have gathered in this Shrine of the Immaculate Conception of The Catholic University of America to seek such guidance in your deliberations as will make clear in that glorious light of faith the position you must hold. In such a gathering as this, where the principles underlying your program are as unchangeable as the living God, your deliberations are bound to be centered on the issues arising in this hour—

issues which must be disposed of in accord with our immutable principles. You gather when the world is in unrest. Two generations denying Christ Jesus His place as King of Mankind mean a new generation without moorings, striving ever onward to a dream of unachieved and indeed unachievable general welfare.

Few can doubt that we are approaching one of those crises where the rights and liberties of the people as human beings are gravely imperiled. History points out that the outcome of such crises, whether bloody or unbloody, has depended upon the convictions found in those terrible days in the hearts and minds of the individual citizens. We find ourselves today in an era, when supernatural convictions having been lost to many millions of our fellow beings, there has become apparent a consequent refusal of loyalty to accepted Christian standards in the life of the individual, in the life of the family, and in the life of the state. Many minds and hearts have been left as unsown fields ready for any seed carrying the falacious promise of even a small harvest of material success. There is an urgent need at this perilous moment in our country's history for very definite knowledge on the part of the man and the citizen of his rights and consequent duties; and especially for the responsibility which devolves both upon society and upon the citizen to render a strict accounting of justice in all reciprocal relations. It must be the assiduous endeavor of true educators today to point out that it is precisely in the more familiar and frequent of these relationships which have largely to do with the stewardship of capital and labor, of industry, of craftsmanship, that the grave question of moral responsibility rises sharply to what appears (but only appears) to be a new significance. We are witnessing in the world today whole nations precipitated toward impulsive, emotional, and violent change, urged on in some measure doubtless by unhappy economic conditions, but often also by a true satanic disposition to overthrow the existing Christian order. Government constitutionally expressed

through popular rule, as in the instance of our own beloved land, has its one hope in its adherence to the instincts which the Christian religion implants.

In a republic, more than in any other form of government, virtue and intelligence are essential to good government and good citizenship. This is especially true when, as in America, the people are entrusted with a wide measure of self-direction. Virtue and intelligence should be inseparable in forming and illuminating the life of the people. Any failure in allegiance to God as the source of all authority is reflected in injury and injustice alike to the subject and the state.

Happy indeed are we who are left unfettered and free to apply to our dual citizenship—which is truly but one and the same allegiance—the principles of our holy religion. Happy is the possession of this spiritual and intellectual liberty, but heavy is its personal responsibility, and twice heavy is the official responsibility of those who find themselves leaders in the great apostolate of teaching. There is a special sense in which the children of the Church in the United States owe a debt of gratitude to God and an obligation to their government. The true educator dares not fail to keep this debt and this obligation before those whom he leads.

The Catholic teachers of this land, whom you represent here today, and of whom you are the leaders, being engaged in endeavors to inculcate a truly Catholic and Christian spirit of loyalty through the Catholic schools of the United States, are laboring for God, for our country, and for the whole world. The extent in which you are able to unite the soul of society with the soul of Christ, to that extent will you leaven and enrich the entire citizenship of the nation. To that extent also will you guard against the invasion of those atheistic ideas which are sapping the foundations of legitimate government in some nations of the Old World and perhaps imminently threatening freedom of religious worship in the new. The glorious heritage which is ours carries with it a grave obligation to preserve, use, and

hand on to posterity the safeguarded human rights in which we have rejoiced. Probably not since those first messengers issued from the upper chamber has the apostolate of teaching been entrusted with so momentous a part in the saving and reshaping of a civilization. There can not fail to be present in the consciousness of every delegate here an appreciation of how dire would be the threat of any failure of the Catholic teaching in this country today. Before this altar you consecrate your fullest powers to the work of the high commission which the Church has entrusted to you. You dedicate anew the great system of education of which you are the integral leadership to the work of achieving for both the Church in this country and for the country itself the glorious destiny vouchsafed it by the God of Nations.

ADDRESSES

A PLEA FOR CONCILIATION

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The universal expression of sorrow evoked by the death of Pius XI came as a startling revelation. While evidence had been accumulating to show that the principles of Christian social living so nobly championed by the late Pontiff were deeply affecting the thought of the world, it was only when the generous heart so restless for the peace of mankind found eternal peace with God, that it was realized how profoundly and intimately the Holy Father had become part of the councils of all ranks of society and how rapidly all elements in the social struggle were tending to accept certain common principles.

Hence the enthusiasm which greeted the announcement that the successor to the Chair of Peter was one who had been most closely associated with Pius XI. In the election of Pius XII the world hailed a continuation of the strong advocacy of justice and peace on which its salvation depends. Wars and rumors of wars, hatred and mistrust, violence and threats of violence, plots and counterplots—never was the outlook so stormy, never did men of good will look more eagerly for a clear light to guide our imperilled civilization, and never was the Light of the World held more firmly by the keeper of the Rock of Peter. We thank God that when the strong arm of Pius XI could hold aloft that light no longer, the sacred vigil was at once resumed by the equally strong arm of Pius XII.

One of the last acts of the great Pontiff was a solemn charge to this Catholic University to elaborate for elementary and secondary schools courses of study based upon the social principles of Christ, as these have been promulgated in the Gospels, preached throughout the ages

by the living Church, and luminously interpreted for modern times by Leo XIII and Pius XI. For the Pope's vision was directed to the future and he would have the younger generation so educated as to be able to collaborate intelligently in the formation of a better way of life than this which we have known.

Such was the hope of the Holy Father, that the message of the momentous Encyclicals having been conveyed to the men of this world should now be extended to the children of this world. But as we survey the educational scene in America, we are conscious of a strange phenomenon. While the adult population, non-Catholic as well as Catholic, have shown deep interest, sincere respect, and increasing acceptance of these great documents, the mere reading of the texts or of books based upon the texts is precluded in the schools frequented by the vast majority of American children. Here, truly, is a challenge to American education.

We are confronted with a sad situation: a state of warfare between Catholic and public education which, originating fully a century ago, has passed through the stages of violent invasion, continuous attrition, sporadic raids with minor victories and defeats, and for a long time has resolved itself into intrenched and apparently irreconcilable hostility. Like most wars it has been destructive for both sides. It has entailed heavy sacrifice from Catholic people. It has prevented at least 50 per cent of our Catholic children from receiving the Christian education which is their right. It has so called upon our resources of men and material that, having built and garrisoned our educational fortresses, we have been forced to curtail many other services which the Church in other lands has developed to a very high degree. It has placed Catholics on the defensive, deeply irritated them by compelling them to vindicate their patriotism, and has rendered access to positions of high public trust difficult and at times impossible. On the other side, it has completely taken religion from the public schools. It has prevented these schools from conveying to their

children the Christian or the Jewish heritage of their parents. It has rendered impossible the use of such teaching materials as the Encyclicals of the Sovereign Pontiffs, the message of which is addressed to all men, not only to those of the household of the Faith. It has forced the thousands of public-school teachers and administrators who are sincere, religious-minded people to conduct an education which is entirely out of harmony with their inward convictions. It has compelled them to try to compensate for the lack of religion by developing a system of character formation which they themselves recognize as largely futile.

And as in all wars the expressions of bitterness, of vindictiveness, of ruthless will to annihilate, proceed from those who are farthest removed from the firing lines and are not even attached to the high command, so likewise in this educational struggle. Men whose vocation does not call them to enter the children's classrooms or to administer school systems, who know nothing of the difficulty of teaching without sufficient texts and other pedagogic materials, who never experienced the sense of defeatism which comes to those endeavoring to form character without the motivation of religion—it is such whose intransigeant utterances have contributed in no small measure to prolong a situation which should never have been permitted to endure. I cannot speak for the public-school educator, but I can speak for the Catholic-school educator and his course is clear and unequivocal. He cannot make one of the party of discord. He takes his stand on the side of the angels of peace. He places himself under the aegis of the Sovereign Pontiff, Pius XI, who in his immortal Encyclical on the Christian Education of Youth outlined a program for educational justice to which every loyal Catholic must fully subscribe. I quote the Pontiff's words:

"And let no man say that in a nation where there are different religious beliefs it is impossible to provide for public instruction otherwise than by mixed or neutral schools. In such a case it becomes the duty of the State,

indeed it is the easier and more reasonable method of procedure, to leave free scope to the initiative of the Church and the family, while giving them such assistance as justice demands. That this can be done with full satisfaction to the families and to the advantage of public peace and tranquillity, is clear from the actual experience of some countries comprising different religious denominations. There the school legislation respects the rights of the family, and Catholics are free to follow their own system of teaching in schools that are entirely Catholic. Nor is distributive justice lost sight of, as is evidenced by the financial aid granted by the State to the several schools demanded by the families."

Such are the words of the Holy Father. Can we say that a just solution of our American educational stalemate is impossible? Principles are at stake which may not be compromised. Traditions have been established which may not lightly be transgressed. Positions have been assumed which from long custom seem immovable. Yet the message of the Sovereign Pontiff holds out strong hope, calling attention as it does to situations in other countries similar to our own which have been equitably solved. Then, too, many of the reasons which seemed cogent to the majority of Americans when the State monopoly of tax-supported education was being created have not withstood the inexorable criticism of time. On the other hand the basic claims of those who held for traditional Christian education have received new force from the evidence of history.

Hence, I believe it would be well to review the whole situation, to survey the history of this damaging controversy, to examine dispassionately the arguments on which each side rests its case. This I propose to do, but only in such summary outline as is possible within the compass of the present paper.

First, then, the history of this question. From the dawn of Christianity till quite modern times all education in the western world was conducted by the Church. Previous to

the Reformation it was the Catholic Church only which administered education. After the Reformation the several Protestant denominations also took up this task as a matter of course. Until the issuance of the Prussian School Code of 1763 civil authority as such had taken little active interest in the administration of schools. Indeed, it was not until after the Napoleonic Wars that secularization, in the sense of full State control, really began.

This was the heritage which America received from Europe. Hence, throughout the colonial period and for a full half century after the promulgation of the Constitution of the United States, practically all schools in our land were placed under the auspices of the churches. The financial support came from public taxation, State subsidies, church contributions, and tuition. This was the system under which the Fathers of the Republic and their children were educated. No one was conscious of any inconsistency in training a child to be at once a good citizen and a good Christian.

The change from Church control to State control was brought about mainly through two circumstances. After 1800 the religious homogeneity of some areas, notably in New England, began to disintegrate. Two or more sects might occupy the territory formerly occupied by one. Disputes arose as to which of the several churches should be intrusted with the management of the single school frequented by children of differing faiths. This ultimately gave birth to the thought to remove the schools from any church control and place them exclusively in the hands of the State as a presumably neutral party.

After 1800, too, began the flow of immigration from many countries of Europe. The educational reformers were not slow to turn this to their purpose. The example of Prussia, which was employing the schools to weld together a powerful, unified nation, strongly appealed to the American leaders. To create here, too, a State system of schools for a like national objective, to fuse all racial

strains pouring into America in one mould, to impart to the younger generations an enthusiastic loyalty to our young Republic—this fitted well in the new educational plan. Moreover, it had a striking value in controversy. The argument employed for the necessity of a State-controlled school, namely, that only by such a measure could religious neutrality be maintained in schools, did not make much impression on the average American of that day, simply because he did not take very seriously the heated controversies of a small group of New England clergymen. But the average American of colonial stock could not but be alarmed over the possibility of the new types of foreigners alienizing the country. So far as the religious argument went, the common man only wanted to be assured that his children should receive in the public school the traditional principles of Christianity. He was given solemn assurance that this would be done.

Thus was born the secularized public school in America. Political forces were put into operation. Appropriate legislation was quickly passed in state after state whereby tax support was withdrawn from all schools not completely controlled by the civil government. It was thought, and not unreasonably, that, deprived of state finances, those Church groups which showed reluctance to discontinue their work of education would soon be starved into submission. While this has not been verified in the case of Catholics, it has been verified in fairly complete fashion in the case of all other denominations. The secularizing tide swept everything before it. Beginning in Massachusetts in 1825, it covered all states by 1850. Since this last year, it is fair to say that the great mass of the American people have received an elementary education from which religion has been eliminated.

The most notable effort of Catholics to save religious education was made in the 1840's by Bishop Hughes. He was, however, completely defeated; and from the time of his defeat may be dated the determination of American

Catholics to build an educational system parallelling that of the public school but, of course, integrating the doctrines of Christianity with all other knowledge. Scattered attempts to reopen the question or effect compromise met with no encouragement from the body of Catholic leaders who had abandoned any hope for justice. In several Church councils the educational decrees indicate clearly enough this same attitude. Finally there was formulated in the Third Plenary Council of Baltimore a Catholic school code which in thoroughness and progressive thought left nothing to be desired.

The educational goal set forth was magnificent. Schools were to be erected and improved so that Catholic youth should receive an education in no way inferior to that offered in the public schools. An ideal was proclaimed: "Every Catholic child in a Catholic school." And such has been the zeal of Bishops, Priests, Religious, and Laity, that there seemed reason to hope for the actual attainment of the ideal. But the sad fact remains that we are still far from our goal. To quote Bishop O'Hara:

"We are proud of our parochial schools and their 2,000,000 Catholic pupils. But we have no reason to be complacent, for there are 2,000,000 other Catholic children not in Catholic schools. In the United States there are 15,000 churches and 10,000 of these are without parochial schools. But this is not all. Even where there are Catholic schools for some reason or other there are thousands of Catholic children not attending these Catholic schools. . . . In the college and high-school field the condition is less favorable . . . 20 or at most 25 per cent of our boys and girls are in Catholic high schools while the others are in public high schools." [1]

Such is the situation as viewed historically, a situation thoroughly damaging to the cause of Christian civilization. On the one hand, it has eliminated religion from the edu-

[1] Leadership in Religious Instruction . . . Most Rev. E. V. O'Hara, D.D. Proceedings of Franciscan Educational Conference, 1937.

cation of public-school children whose parents are Christian and desire their children to be brought up as Christians. On the other hand, it has caused Catholics to construct and maintain at vast sacrifice a separate system of schools which, despite all effort, is not adequate to care for all their children.

Is such a situation inevitable? The answer depends on whether the arguments advanced a century ago to justify such a system still command conviction. Let us review the chief of these in order.

The secularized public school of America was conceived from the idea that a least common denominator of religion can be formulated which shall exclude all matters of sectarian variation and which shall include all essential doctrines of revealed religion. This was certainly the professed objective of the educational reformers; and it is a historical fact that, had not the American people been convinced of its possibility, they would never have endorsed the innovation of a State-controlled school. After all, this government was founded by men who believed in Christianity. The expression of this belief is found in the Federal Constitution and in every State Constitution, despite the fact that many of these latter have been written in relatively recent years when the religious attitude of the nation as a whole admittedly has not been so pronounced as in the earlier days. Christianity has had too strong a hold on the American people to be lightly shaken off. It is a fact that not a single State constitution prohibits the teaching of religion in a public school. But all, either expressly or by implication, forbid the teaching of "sectarianism." This distinction between "religion" and "sectarianism" we owe to the founders of the public school.

I see no reason to impugn the sincerity of the educational reformers. Yet, sincere though they were and undoubtedly zealous, they were men of slight intelligence, narrow outlook, and woefully limited learning. Otherwise, how could they have failed to see that they were

creating a new religion and using the public school as its church? And how could they have made so colossal a blunder as to attempt to construct a religious code which was deprived of all intellectual principles? What religion is that which can be accepted by Congregationalists who believe in the Trinity and Unitarians who deny the Trinity; by Christians who accept the leadership of Christ and Jews who reject that leadership; by theists who follow a divine revelation and atheists who spurn such revelation? It surely needed no acumen to foresee the result—the total extinction not merely of sectarianism but of all religion from the public school. The case has been well summarized by President Nicholas Murray Butler:

"So far as the tax-supported schools are concerned, an odd situation has been permitted to arise. The separation of church and state is fundamental in our American political order, but so far as religious instruction is concerned, this principle has been so far departed from as to put the whole force and influence of the tax-supported school on the side of the one element in the population, namely, that which is pagan and believes in no religion whatsoever. . . . The school child is entitled to receive and should receive, that particular form of religious instruction and training which his parents and natural guardians hold dear. This cannot be done if the program of the tax-supported school is arranged on the theory that religion is to be excluded from the educational process or treated incidentally as an element in home life. The government's indifference to religion must not be allowed to become opposition to religion. . . . The root of the difficulty is to be found in the relations between the family, the school, and the church, and their influence during the years of infancy and early youth." [2]

Of late years there have been many public educators who, like Doctor Butler, deplore the exclusion of religion from

[2] Annual Report of the President of Columbia University to the Board of Trustees, January 1935.

public education, and still others who do not hesitate to assign the real cause of this national tragedy to the short-sightedness and domineering spirit of Horace Mann and his co-workers. This is something at least, since previously hardly a man in public life, aside from Catholics, would venture to mention the American public school in any terms other than those of fulsome praise. The whole subject was bathed in the glow of hysterical emotion. The foundations of the government of the United States could be examined but the foundations of the American public school could not be examined. The Father of our country could be criticized, but the father of the public school could not be criticized.

When it became clear that religion, no less than sectarianism, had to be eliminated from the public school, a new formula was evolved: namely, that the school had as exclusive function the teaching of secular branches and that the home and church only should impart religious instruction. I am not concerned here with the contemptuous fashion with which religion was thus relegated to the odds and ends of hours apart from the school day; nor with the fact that little religion was taught in the average American home at any time and hardly any now; nor with the conclusion after long trial that Sunday-school classes can have only small value. All these things have been recognized for some time. I would rather concentrate on the strange psychology which brought forth this theory, a psychology which no one today would defend.

If, as the theory assumes, religion were merely another branch of learning, the proposal to confine its teaching to the home and the church might have succeeded. But religion is a philosophy of life, the synthesis of one's knowledge of the universe and of man's place in the universe, the summary of all principles regulating life and conduct gathered from the innumerable items of information acquired both in school and out of school. Divorced from

all other elements of knowledge, religion is merely an empty word or gesture—*vox et praeterea nihil.*

Consider the most basic doctrine of religion—the existence of an extra-mundane God. This rests for proof and conviction upon the insufficiency of natural causes to furnish the complete reason for the existence of things. We reach to a First Cause, itself uncaused. This First Cause is what Christians call God—*Primum Movens Immobile,* in the sublime phrase of Aristotle. Now if the student in his investigation of the world and its laws, in his study of history, of economics, of positive sciences, is not even introduced to the name of God, he can hardly be expected to connect God in any way with the world of men and things in which he lives. If the teacher seems content to rest all his explanations upon purely natural causes, the student will develop the same attitude. So far as this student is concerned, God is simply eliminated from the world. The name indeed calls for external reverence since it is associated with solemn social functions, such as funerals, inaugurations, and the like; but aside from such conventional usage, God is meaningless.

The effect of this divorce of God from His works, of the Creator from His creation, has been admirably summed up by our present Holy Father, Pius XII:

"A slow but long-continued work of disintegration has insensibly separated intellectual and moral life from the faith in God and Christ, unshakable rock on which it was originally founded; blind presumption has little by little relaxed and finally broken the link between the duty of man and the eternal principles without having been able to substitute anything else but transcendental morals without foundation or blessing . . . education has been detached from the foundation which God has given it, and we now contemplate with horror the term of this evolution . . . a

world in disequilibrium without joy and peace, sorry product of secular errors and mistakes." [3]

Our early American educational leaders thought that facts could be presented in detached fashion to students and that these facts would remain in their minds as isolated bits of knowledge. Our present-day educators are better informed. They realize that the human mind by inevitable tendency must bind together factual knowledge and work out from this accumulation general principles of action and conduct, the whole body of which constitutes a *Weltanschauung*, a philosophy of life, a religion. Unless God is contained in the initial data, He cannot be contained in the principles which are distilled from these data. This process of generalization is not reserved to the hours of presumed religious instruction in the home or the Sunday school. It goes on constantly. Hardly a public educator of standing today fails to recognize this truth and hardly one who does not regret that the religion or philosophy of life thus built up in the mind of the public-school child is one from which God is absent.

Nor should the general accepted theory of separation of Church and State in America be considered an insurmountable obstacle in the path of a fair solution to our school question. This question, as President Butler points out, deals rather with the rights of the family than with the rights of the Church. If proof were wanted that public schools can function in which the conscience rights of parents are not only respected but fostered, we need only look beyond the confines of our own country towards lands for which we have genuine respect. In the great provinces of Ontario and Quebec in Canada; in England, Scotland, and Ireland; in Holland, Belgium, and Switzerland; in nearly all the other countries of Europe and in all the countries of South America, satisfactory solutions are

[3] Eugenio Cardinal Pacelli (Pius XII), "The United Christian Front"—Address of the Papal Legate at the International Eucharistic Congress in Budapest, June 6, 1938.

established. Of all these only England may be said to have union of Church and State—the rest have no such union. Indeed this cry of separation of Church and State which is raised whenever our school problem is mentioned, can proceed only from passion and prejudice when it does not proceed from sheer ignorance. It certainly rests on no factual evidence, for the testimony of the whole world discloses its falseness. It is especially significant that the only countries which have adopted the American solution have been precisely those countries which have warred on all religion.

Great events of the present day have shattered another pillar on which was erected the secularized tax-supported American school. This was the claim that only the State had the right to educate and that any others could educate only by sufferance of the State. This theory originated in America from a wrong interpretation of the Tenth Amendment which declares that the powers not conferred upon the Congress by the Constitution are relegated to the States respectively and to the people. It has been the obstinate contention of many public educators that this provision constitutes the warranty for State absolutism in education. But in a long line of judicial decisions, beginning with the famous Dartmouth College Case in 1817 and continuing down to the late Oregon Case, the United States Supreme Court has sharply insisted that not only the State but also the people have educational rights, and the phrase, "the people," has been interpreted for educational purposes to be the parents in the first line and private individuals and corporations in the second. The decision of Chief Justice Marshall rendered in the Dartmouth College Case should be compared with the principles enunciated by Pope Pius XI in his Encyclical on Education. Closer agreement between two great public documents could hardly be found.

State educational absolutism has been continuously and uncompromisingly rebuked by the United States Supreme

Court, but it has recently received a blow which has dazed its most ardent supporters. This has been the practical example of State absolutism in newly formed governments of Europe. The very first move of all the dictatorial powers was to seize complete control of education, to the entire disregard of the traditional rights of family and Church. The lesson was badly needed and it seems to have been salutary. It has brought about a sharp *volte-face*. Witness, for instance, the determined decision of the National Education Association this year that Federal subsidies to education must not in any respect carry with them the suggestion of Federal control. The harsh actions of certain European states have opened the eyes of the American public to the real meaning of State absolutism when really applied to education or indeed to anything else.

Nor do many American educators now place much value on the motivation so powerfully employed during the formative period of the public-school system—the thought, namely, that only by means of a unified educational system shall we achieve a unified nation. Harmony is certainly needed, and mutual trust and confidence based on justice. Uniformity is not only not needed but, as Professor Judd has often insisted, would be positively harmful. In any case we have now had a century of experience in the light of which we can evaluate the theory. We *are* a united people. We have become such in spite of the fact that alongside the populous public schools there have always existed numerous private and church schools. Their presence has had a salutary effect on public education itself, mainly in preventing a deadening uniformity from paralyzing our school procedures. The contention that only public, non-religious schools could form patriotic Americans, while irritating to Catholics, is not believed by any except extremists. It rests on no historical grounds. If, indeed, the theory were founded, we would have reason to suspect the patriotism of the President of the United States.

Such then have been the main reasonings advanced for the formation of a national system of tax-supported schools which remain exclusively under the control of the State and from which religion has been eliminated. Were the whole question to be propounded anew today, these arguments would be impotent to persuade the American people to exclude from the benefits of public support schools in which the conscience rights of parents are respected. It is this thought that gives hope to numerous unbiased minds that a New Deal in national education may yet be proclaimed.

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Turning now to the other side of the picture, it is at once evident that the claims of Catholic people to a just share in the educational funds of the nation have not lost a particle of their original strength. These claims are based on the doctrine of inalienable rights as set forth in the Constitution of the United States, not upon any positive enactments of the constitutions of the several States. The State constitutions, it is true, have been modified to agree with the modification of educational administration whereby control of publicly supported schools passed from the hands of the family and the Church to the hands of the civil authority. But the Constitution of the United States has remained unchanged. Consequently what was good American practice in the first half century of our existence as an independent nation is still good practice, so far as the Federal Constitution is concerned. Indeed, as we have already observed, several important decisions of the United States Court have clarified the issue by stating unequivocally that amongst the general rights guaranteed to the individual by the Constitution are to be listed the rights of the parent to direct and control the education of his children. The hope for redress is to be found not in the constitutions of the separate States but in the Constitution of the United States. This hope is not chimerical.

Consider the glaring fact: American Catholics are forced for conscience sake to submit to a system of double taxation. However one may argue, the plain truth is that American Catholics are penalized for their religious convictions although the Constitution expressly guarantees to every citizen complete religious freedom. We may have grown accustomed to the condition, but to peoples in other lands the situation is simply not understandable. They can understand how such a thing can occur in a despotic nation where the rights of minorities are trampled underfoot, but they cannot understand how it can be permitted amongst a people who hold as sacred and inalienable the fundamental human rights. Nor can they understand how our American government can be so incensed over the violation of rights of minorities in European countries and be so blind to the violation of rights of minorities at home. They point out that President Wilson himself demanded from the people of Poland a guarantee of the educational rights of the Jewish minority before consenting to sanction the new Polish State. We are frequently told that America's greatest possible contribution to world peace and justice consists in living out the principles of peace and justice on which our government is founded. But this unjust educational burden imposed on a minority in America can be comfort and strength only to those nations which need not here be named.

This is the bald truth of the matter. We have already seen how the secularizing movement overwhelmed all opposition in the nineteenth century. The constitution of State after State incorporated provisions that public monies should be given to none other than completely State-controlled schools. The whole question was viewed in the light of politics both by its advocates and by its opponents. One can only regret that the great Bishop Hughes did not act upon the advice of the then Secretary of State for New York, John G. Spencer, and carry the issue from the political arena to the courts of justice. Every major educational

case brought before the United States Supreme Court, in which was involved a question between State educational monopolists and private individuals, has been decided in favor of the latter. It is strange that to this day the most fundamental case of all, the rights of parents to receive an equitable share of State funds for the support of schools of their own choosing, has not been submitted to our Supreme Tribunal for adjudicature. This is all the more strange since the basic claims of Catholic parents are manifestly in accord with the basic guarantee of conscience rights contained in the Constitution of the United States.

Let us briefly outline this vital case.

So long as school attendance was not made compulsory by State laws, it may be possible that the State could legally award its funds to whatever schools it pleased and withhold such funds from others. But with the passage of compulsory attendance laws by the several States in the latter half of the nineteenth century, a new complexion was given the problem.

The State now compels parents to send their children to school for a specified number of years. Not to delay our argument by detailed discussion, one may simply say that in so doing the State augments the parental obligation of education beyond what is required by the natural law. We concede that the State has the right to frame such laws, since they seem necessary for the good of society. But since these laws are made rather for the good of the State than for the advantage of parents, it is the duty of the State to provide the means whereby the compulsory attendance laws may be satisfied. The American courts in numerous decisions have decreed that compulsory attendance laws which contain no provisions for their fulfillment are meaningless; these decisions are all uniform in opinion—they recognize that erection and maintenance of schools by private individuals is not generally possible and they invoke the old principle, "*ad impossibile nemo tenetur.*"

Since the compulsory attendance laws, then, the State is

absolutely obliged to provide schools for all children affected by the laws. But the schools so provided must be such that they can be frequented by all children without violation of the inalienable rights guaranteed by the Constitution. If the schools so provided are such that they may not be attended by certain numbers of children without such violation of conscience, the State has in so far failed in its duty. It has not, in short, provided the means whereby Catholic children may comply with the attendance laws, although it has included such children within the scope of the laws. If it would attempt to force Catholic children to frequent such schools, it would violate the plain wording of the Constitution of the United States. Yet this is what actually occurs in the case of at least one-half of all Catholic children in America, 2,000,000 of whom are in the public elementary schools. If, as an alternative, the State permits Catholic parents to fulfill the requirements of the attendance laws by constructing and maintaining schools at their own expense, the State is in fact forcing such parents to pay for the preservation of their rights of conscience. Now this clearly infringes upon the rights of conscience guaranteed to every American citizen by the Constitution of the United States.

Let us put the whole case in succinct form:

Since the passage of the compulsory attendance laws,

Either Catholic parents must send their children to non-religious public schools, and thus suffer violation of conscience rights—

Or Catholic parents must create and maintain at their own expense schools conformable to their religious beliefs, and thus submit to a penalty for the exercise of their conscience—

Or Catholic parents, unwilling to send their children to public schools and unable to finance their own schools, could refuse to obey the attendance laws, and would then suffer imprisonment for their religious convictions.

I submit that if our basic case were presented before the Supreme Court there could be only one decision.

A few additional comments may be in place. The public schools are sometimes compared to the public playgrounds, and we are told that Catholic children are free to accept or reject the first as they are the second. The comparison is fallacious. The law does not compel a child to attend a playground, but it does compel him to attend a school. Those who present this argument fail to keep in mind the significance of compulsory educational laws.

Or the parochial schools for the common people may be classed with the private schools of the wealthy, and the sound principle, *"volenti non fit injuria,"* may be invoked. It is true that the wealthy would maintain their private schools regardless of whether public schools existed or not, and regardless of educational attendance laws. Their motives for so doing are not based upon religious convictions. But the whole history of education in America clearly indicates that the Catholic body was *forced* into the creation of a separate system of schools supported entirely by Church contributions. And the whole history of education in America clearly indicates that Catholics have always felt that they were compelled to endure injustice.

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The purport of this presentation is to show the possibility of removing from our American life a condition which was forced upon the American people by a group of zealots in the last century. No sympathy should be extended to the plea that this condition has endured so long and is so strongly established that its amelioration is impossible. Let me remind such defeatists of the hopeful words of Pius XI previously quoted. Let me remind them that similar situations formerly obtained in other countries—in Holland, for example, and in Canada—and that just solutions were ultimately obtained to the immeasurable benefit of their peoples and to the peace and tranquillity of the state.

Admittedly there are difficulties to be overcome, but there is no reason why American statesmanship cannot achieve what statesmanship in other countries has achieved. This is a problem which calls for men of justice, of high intelligence, of sincere love of country. Extremists on both sides have hitherto prevented any possibility of conciliation. But should extremists be allowed to stand in the way of a solution which would be in accord with the Constitution of the United States on the one hand, and with the repeated pronouncements of the Sovereign Pontiffs on the other? As little consideration should be given to those who would exempt the Catholic-school system in America from the general spirit of the Catholic Church as to those who would exempt the educational codes of the several States from the general spirit of the Constitution of the United States.

Nothing is to be gained by hurling defiance. The end desired is too sacred to have sincere effort to close this unhappy struggle disturbed by emotional diatribes. All desire peace—public educators as well as Catholic educators are convinced that our present situation is wrong and that there can be no harmony until this intolerable situation, so damaging to the cause of Christian society, is made right. A just solution will remove from American life an injustice which is in discord with our spirit of freedom and equality. A just solution would enable the enlightened educators of the twentieth century to restore to the public schools the core of religion torn out by the misguided zealots of the nineteenth century. It would enable all the educational forces of America to labor mightily together for the advancement of our true American way of life.

THE FUNCTION OF THE UNIVERSITY IN AMERICAN LIFE

MARTIN R. P. McGUIRE, Ph.D., DEAN OF THE GRADUATE SCHOOL OF ARTS AND SCIENCES, THE CATHOLIC UNIVERSITY OF AMERICA, WASHINGTON, D. C.

In this the golden jubilee year of our national and pontifical university, it is peculiarly fitting to speak to you, officers and members of our National Catholic Educational Association, upon the function of the university in American life. It is difficult to realize that fifty years ago American university education in the strict sense was still in its beginnings, and that many Catholic leaders considered the foundation of a national Catholic university as a rash and premature undertaking. Yet, since 1889, many American universities, both public and private, have already taken their places among the leading institutions of higher learning in the world, and in a steadily increasing number of fields the American student can now obtain training as good or better in his own country than is available in Europe.

All, however, has not been well in this rapid expansion. The intellectual output, at least in quality, has not yet been what the material resources of our greatest universities would lead us to expect; and since the Great War, but particularly since the Great Depression, many aspects of our American university education have been severely criticized and attacked. It is enough to recall here Abraham Flexner's *Universities American, English, German* (2nd ed., 1930), Robert M. Hutchins' *The Higher Learning in America*, (1936), and Norman Foerster's *The American State University* (1937). As such criticisms are connected directly or indirectly with the scope and function of the university, my topic is one of vital importance at the present time, when the whole American system of education is in a state of transition, if not of flux. Within the limits of a short address it is,

of course, impossible to deal with such a broad subject adequately. My purpose is rather to emphasize certain essential features in the development and functioning of American universities, to call attention to certain definite and important trends in contemporary university education, and, lastly, against this general background, to discuss just what special function, apart from the functions shared in common with the secular universities, ought to be performed by our national Catholic University and by our other Catholic institutions of higher learning, in order best to promote the interests of God and country.

At the outset, we must be sure that our ideas are clear on just what a university is. In some of the recent studies on the function of the university, the all-important fact has not been sufficiently recognized that the university is an organism capable of change. It was created in the late twelfth century to meet a practical need, and its founders, in embodying their idea of higher education in an institution, gave this institution the form of a corporation of masters and scholars, thus fitting it organically into the corporate life of their age. This medieval institution has survived to our time precisely because it has been flexible enough to be successively modified or adapted to meet new needs and new conditions. The name has remained through more than seven centuries and a half, and the basic notion of a university as a corporation of scholars has also survived to a greater or less degree. Yet, in outlook, in curriculum, and in many other respects, the University of Paris today differs enormously from the University of Paris in the time of St. Thomas or in the eighteenth century; contemporary Oxford differs greatly from the Oxford or Roger Bacon or even from that of Newman; the German University of the nineteenth century differed very much from the German university of the eighteenth, and the great historian of German culture, Franz Schnabel,[1] has recently stated that the development

[1] F. Schnabel, *Universitäten*, in M. Buchberger, *Lexikon für Theologie und Kirche*, vol. X, col. 312.

of the German university with which we are so familiar ended with the Great War, and that Berlin and other leading German institutions of the nineteenth century are now developing along new lines.

The university, accordingly, should be considered the typical institution of higher learning, which has adapted itself to meet the needs and conditions of different epochs and regions. To criticize a modern university, therefore, because it has included in its curriculum subjects never taught in a university before, or to condemn the modern institution of higher learning for putting so much emphasis on research because Newman, reflecting the Oxford of the past, advocated that research should be excluded from his ideal university, is to do violence to justice and history.

It might be well to remember, furthermore, that the idea that the university should serve society in practical ways is not new. The medieval university was eminently social in character, since it was completely permeated by a spirit of responsibility to God and to society. And from the close of the Middle Ages to the present, the university never flourished except when it was rendering some benefit to society as a whole or to a considerable portion of society. In our own country service to society has been dominant in the idea of the public university from the first, but it also received more attention in the privately endowed university from men like Gilman and Hall than is sometimes thought.

The American university is unique in many respects among the universities of modern times.[2] Therefore, we must review briefly its development before taking up the question of what its function is or ought to be. The American university worthy of the title—for the name university is used ambitiously or unscrupulously in our country by all sorts of institutions from correspondence schools to junior

[2] For a good recent sketch of the development of higher education in America, see Brother Agatho Zimmer, F.S.C., *Changing Concepts of Higher Education in America since 1700*, Catholic University of America doctoral dissertation, 1938.

colleges—ordinarily consists of a College of Arts and Sciences, of professional schools of Law, Medicine, etc., and of a Graduate School of Arts and Sciences. With three exceptions, our typical American universities began as colleges, to which the professional schools and the graduate school were later added. The three exceptions are Johns Hopkins, Clark, and the Catholic University of America. Hopkins was founded exclusively as a graduate school along German lines in 1876; Clark was founded on the Hopkins model in 1889; and Catholic University, established in the same year, followed in the main the model of European universities like Louvain. These three universities, however, soon found it necessary to add colleges for various reasons, and, with the subsequent addition of certain professional schools, they gradually assumed the typical form of the American university.

The term university in America, accordingly, is not commonly employed, except in a special sense, to designate the graduate school alone; it is used rather to connote the combination of college, professional schools, and graduate school, which as an organic whole constitute the American university. Specialization in the last two years in college, particularly in the public universities, has tended to make the college, professional schools, and graduate school practically inseparable in many institutions. Hence, many writers in the field of higher education are so accustomed to thinking of the university in terms of a single entity that in criticizing its function they do not see or feel the necessity of differentiating the functions of the parts which make up the whole organism.

Our American universities, as already indicated, fall into two main classes, public and private. The private universities are in general the older and the more conservative, going back with few exceptions to colleges founded by religious groups. At present, however, all those important universities which were originally Protestant colleges are almost completely secularized. The private universities were

once exclusive to a greater or less degree, but since the end of the nineteenth century they have become in many respects as democratic in their outlook, if not always in the spirit of their student bodies, as the public universities. They enjoy in large part the freedom of private corporations, and thus possess much of the autonomy so characteristic of their medieval counterparts. Through wise administration and through the possession of magnificent endowment for developing their work, a number of our private universities have achieved international prestige and fame.

The public or state university may be considered the typical American institution of higher learning in the Middle West, South, and Far West. It was founded on completely democratic lines and with a pronounced utilitarian purpose. Its growth has been absolutely phenomenal, and in many States it enjoys a prestige and exercises an influence on public opinion which are peculiar to itself among our educational institutions. In spite of the utilitarian emphasis mentioned, some of the State universities have become the rivals of the best private universities, even in the cultivation of the humanities, and have likewise won international recognition as general centers of higher learning.

The foundation of the Association of American Universities in 1900 marks an epoch in the history of higher education in America. This organization, now consisting of some thirty institutions, both public and private, has performed and is performing an invaluable service by bringing about, through suggestion and recommendation rather than by command and coercion, general and steady improvement in the work of the graduate school, the professional school, and the college in all parts of this country and Canada.

There is no need of outlining for this audience the enormous expansion of American high school, college, university and professional school education during the past twenty years. The American high school has been profoundly modified as a result, and may fairly be said to be still in a state of flux. Colleges of all kinds, public and private, con-

nected with universities and independent, were at first overwhelmed through this expansion, but those which have survived the economic depression are now beginning in part to recover their balance and to put their academic house in order. This expansion has created many problems for the university, especially the public university, because it can never be sufficiently emphasized that good work in the university proper, i.e., in the graduate school, is only possible when its students have received adequate preparation in high school and college. At no time in history have so many students been exposed to higher education in any country as in our own during the last two decades. And yet critics are justified in the main in saying that perhaps no country has ever had so many half-educated, or, one might say, quarter-educated, men and women. We are graduating from too many of our higher institutions of learning an ever-increasing number of specialists of various kinds, but very few men and women who are educated in the best sense of the term as well as being highly trained in some small portion of a field of knowledge. Many such specialists, as a result, are ignorant of, or unconcerned about, the relation of their own little specialty to the larger field to which it immediately belongs, not to mention its relation to knowledge as a whole. The quantity of research pouring from our universities is enormous, but much is so trivial in value as not to deserve such a dignified name. Some universities have stressed professional and even vocational training at the expense of the pure sciences and the humanities to such a degree that they are charged with being merely glorified service stations. Some, on the other hand, are accused of being quite out of touch with or oblivious to society and its problems. And so I might go on indefinitely recounting the criticisms just and unjust which have been made against our contemporary universities. But what has been said should be enough to indicate that much is expected of the university, and that its precise function should be under-

stood as clearly as possible by its own members as well as by society at large.

What is this function or what ought it to be? One of the most comprehensive and generally acceptable answers to this question, in my opinion, was given by Dean Richardson of Brown University at the meeting of the Association of American Universities in 1935.[3] I am going to take the liberty of quoting Dean Richardson's words, and I shall then use them as a basis for further discussion:

> "A university must be defined in terms of objectives, such as the discovery of native talent, the prosecution of research, the training of apprentices in research, and of the preservation and interpretation of the accumulated learning of the race. The test of an institution's effectiveness must always be in terms of these objectives; nothing less will suffice. The academic world, in using these terms, postulates certain qualities and achievements which have profound significance for the culture of the world. . . .
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> "The university is today the only agency which can stand aside and view dispassionately the changing scene. Its task is to give itself unreservedly to the investigation of the underlying laws of man and his environment, physical, biological, political, social, and cultural, and to report its findings without fear or favor. Of all human institutions, it is the most ideally situated to attempt an appraisal of the various experiments in which man in his struggle towards a better civilization is engaged. It has no traditions to uphold except those of devotion and rigor in the search for truth and of impartiality in reporting the results of that search. The university must make it clear to the world that there can be no shortcuts to peace and prosperity, no circumvention of the laws of the universe, and no substitute for straight thinking.
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> "The graduate school of the university affords an opportunity for the scholar to gather and sift evidence and to test his conclusions. Its purpose is not to admin-

[3] R. G. D. Richardson, "The Present Need of a Constructive Review of Graduate Schools," *Journal of Proceedings and Addresses of the Thirty-seventh Annual Conference of the Association of American Universities*, pp. 119-134, especially, pp. 120-121.

ister in industry or government or social welfare, but rather to discover underlying laws and to assess the results of experiments. . . .

"In the increasingly complex organization of society, the service of the graduate school must grow ever broader and deeper. The advance in our knowledge of the material world, which is responsible for much of our present physical well being, will be increasingly dependent on that research in pure science, whose natural home is the graduate school. In these tremendously difficult times, governments and public welfare groups will be turning more and more to the universities for sympathetic study of their programs, for evaluation of the results achieved, and for suggestions to guide further experiments. The humanistic studies, inviting the spirit of man to serene contemplation, need more intensive cultivation in these days of disquiet; their natural home is also in the university circle.

"The ideal university is a great society of scholars devoted to the preservation, interpretation, and advancement of knowledge. It has the important mission of preserving the spirit of aloofness to the exigencies of the immediate and relatively trivial problem. And it must always maintain as its primary purpose the focusing on ideas."

The great merit of Dean Richardson's descriptive definition is this: It recognizes that the university, while keeping its ideal of preserving and seeking knowledge and truth, can and must adjust itself to meet new conditions and problems. Thus, on the one hand, it avoids Flexner's conception of the university as a static institution, and, on the other, such radical ideas on the scope and function of the university as those of Hutchins, who would replace the present form of university by one of an entirley different type. The social character and the social obligation of the university are given proper place, for it is made clear that the university should render service to society, but should not be a mere servant at society's beck and call. There are certain defects, however, in the definition. In the first place, teaching and the quality of university teaching should be formally stressed, and in defining the university's function I would

use the order teaching and research rather than research and teaching. We must never forget that teaching in the highest sense is a fundamental duty of the university and one which distinguishes it essentially from the Research Institute. To be effective, a university teacher must be actively engaged in research, but he ought to consider his teaching just as important as his scientific investigation. Poor teaching continues to be one of the basic weaknesses in our universities today. Again, the definition speaks of training apprentices in research, but does not mention teacher training as such. Since the majority of its students intend to be teachers, the graduate school should certainly give attention to teacher training. But, in carrying out this work, it is not necessary, nor would it be wise, for the graduate school to modify in any serious way its basic program of teaching and research.

Dean Richardson, on the whole, describes well how the American university ought to function. I use the term "ought" deliberately, because there are two fundamental obstacles which are now preventing our universities from functioning as they should. Or perhaps it would be more accurate to say that there is one fundamental and essential obstacle, and that the other arises from it. This primary obstacle is the loss of a true sense of values in non-Catholic educational circles. The old nineteenth-century rationalism, which still reflected some Christian influence, has long been giving way to a new and almost irrational form of materialistic thinking, which either ignores or is actually hostile to Christianity. Man and nature and all connected with them are being interpreted from a purely materialistic point of view. Religion is a natural phenomenon only, morality is purely relative, the spiritual character of the human soul is denied, sin in the theological sense is not recognized, education is concerned exclusively with the preparation for life in a materialistic society—but it is unnecessary to stress such points before an audience only too familiar with nat-

uralistic teachings [4] as they are being applied at the present time in the field of American secular education.

The loss of the old sense of values is causing chaos in our secular institutions of higher learning. The idea of the unity of knowledge and of the relative importance of its various branches is largely gone. While a highly developed system of organization and administration has preserved a kind of physical and external unity in our secular universities, it has not been able to preserve, nor will it ever be able in itself to restore, that inner unity and harmony of thought and purpose which should characterize the true university. The public universities have been the first to show the effects of the loss or rejection of traditional values, but even the most conservative of the private secular universities have not been left untouched.

President Hutchins, recognizing the evil results of interior disintegration in the secular university, would try to bring order out of chaos by introducing metaphysics as a unifying principle and norm of values. To use his own words:

> "Metaphysics, then, as the highest science, ordered the thought of the Greek world as theology ordered that of the Middle Ages. One or the other must be called upon to order the thought of modern times. If we cannot appeal to theology, we must turn to metaphysics. Without theology or metaphysics a unified university cannot exist." [5]

Unfortunately, there is little likelihood that his proposed solution will be accepted by the majority of scholars at present constituting our secular university faculties. The very fact, however, that courageous protests like that of President Hutchins are being raised here and there in the secular universities is a hopeful sign. We Catholics do not realize sufficiently that the harmony of faith and reason which gave the medieval university that true sense of values and that full consciousness of inner unity so admired by the

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[4] See the valuable study by Rev. Geoffrey O'Connell, *Naturalism in American Education*, Catholic University doctoral dissertation, 1936.

[5] R. M. Hutchins, *The Higher Learning in America*. New Haven, 1936, p. 99; see also pp. 96-98.

more thoughtful critics of contemporary higher education in America is such a precious and essential part of our Catholic university tradition. We should treasure this inheritance and make the most of it, for in it lies the strength of our Catholic universities.

The second great obstacle to the proper functioning of the graduate school, and of the higher professional schools, has been created by the decline of liberal education in the high school and college. The graduate school is handicapped severely when it has to deal with students who cannot speak or write English with facility or even with correctness, who have very little knowledge of foreign languages, who show no orderly habits or power of thinking when presented with even the simplest problems, who, in short, do not possess that broad but thorough basic training which is the indispensable foundation for graduate studies. In my opinion, whatever may be said for other forms of training, a good liberal arts college furnishes the best foundation for the work of the graduate school and for that of the higher professional schools as well. It is heartening that a number of the better private colleges are returning to a modified liberal arts program, and it is sincerely to be hoped that they will continue to proceed in this direction. Incidentally, I might observe that we Catholics should hardly need the urging of Norman Foerster and Mortimer Adler to retain or to restore the liberal arts program in our own colleges. But certain adjustments in content must be made, and a radical improvement in the method of presentation has long been necessary.

Keeping in mind this all too brief and incomplete sketch of the development and present state of American university education in general, let us now take up the question of paramount interest: What functions ought to be performed by our national Catholic university and by our other Catholic institutions of higher learning? I am primarily concerned here with the function of the Catholic graduate school, as the graduate school has rightly been called the heart of the university.

It is obvious that all Catholic universities worthy of the name should consider teaching and research their basic function, whatever other functions according to special conditions they may be expected to perform. Catholic universities must put far more emphasis on research and scholarly publication. Our record of productive scholarship in all but a few fields is still a pitiful one. Yet we shall never win respect for the Church and her teachings among non-Catholic intellectuals, a respect which can be of great benefit to us as well as to them in these days of political and intellectual crisis, when so many are breaking with the Christian tradition, until we have convinced them by scholarship of high order that we can be good scholars and remain staunch Catholics. From this point of view, first class research by Catholics in the natural sciences is especially important. Particular attention should be devoted to research in education, psychology, history, politics, economics, and sociology, for here, as is pointed out in the Apostolic Letter of Pope Pius XI [6] commissioning the Catholic University of America to develop a program of research and education in the social sciences, one's philosophical outlook or Weltanschauung is ultimately a factor in interpretation. It is our special duty also to work in such fields as early Christian literature, medieval history, literature, and philosophy, and Hispanic American history and culture, in which we as Catholics are peculiarly fitted to work and in which the secular universities would be glad to follow our leadership. Before passing to a consideration of the special place and function of our national Catholic University, I cannot emphasize too strongly, furthermore, that Catholic universities in America must now do their part to maintain the glorious tradition of European Catholic scholarship, which is being crippled or destroyed in so many regions by oppression and persecution.

In spite of the rapid and gratifying development of other Catholic universities in various parts of the country to meet

[6] See *The Catholic University Bulletin*, Convocation Number (November, 1938), pp. 2-3.

primarily local or regional demands, we need our national Catholic university as never before in our history. Therefore, while supporting our regional institutions of higher learning, we should not fail to bend every effort to develop our pontifical university into one of the very first universities in our country and in the world. We need at least one great central institution of higher learning, national in its interests and in its service to Church and country, uniting and guiding our whole Catholic educational system, universally admired for the high quality of its scholarly achievements in all the important branches of secular and ecclesiastical learning, and reflecting in its internal unity and in all its activity that harmony of faith and reason, that true sense of values in all things, which was the glory of the medieval university at its best. Through its national and even international reputation as a center of Catholic thought, scholarship and leadership, it should constitute an important factor in molding American public opinion, and thus should be able to promote more effectively the application of Christian principles to the solution in particular of those problems in our social and economic life which must be solved if our American system of government is to survive.

While thinking in terms of the future development of our national Catholic university, however, let us take a pardonable pride in the work which it has already accomplished, and let us rejoice that it has already advanced far towards realizing the ideal so beautifully expressed by Bishop Spalding of Peoria in his cornerstone oration (May 24, 1888):

> "Certainly a true university will be the home both of ancient wisdom and of new learning; it will teach the best that is known and encourage research; it will stimulate thought, refine taste and awaken the love of excellence; it will be at once a scientific institute, a school of culture and a training ground for the business of life; it will educate the minds that give direction to the age; it will be a nursery of ideas, a center of influence."

COLLEGE AND UNIVERSITY DEPARTMENT

PROCEEDINGS

FIRST SESSION

WEDNESDAY, April 12, 1939, 2:30 P. M.

The meeting was opened with a prayer by the President, Rev. Francis L. Meade, C.M., who presided at all sessions. Father Meade then delivered his presidential address, "This Changing Society."

The following appointments were made by the President:

Parliamentarian: Rev. Daniel M. Galliher, O.P.

Committee on Nominations: Rev. William F. Cunningham, C.S.C., Chairman; Rev. William C. Gianera, S.J., Sister M. Columbkille, C.C.V.I., Brother Emilian, F.S.C., Sister M. Frederick, C.S.C.

Finance Committee: Rev. Julius W. Haun, Chairman; Mother Grace C. Dammann, R.S.C.J., Rev. John W. Hynes, S.J.

Committee on Resolutions: Sister M. Aloysius Molloy, O.S.F., Rev. Andrew C. Smith, S.J., Rev. Thomas F. Flynn, C.M.

Right Rev. Msgr. William T. Dillon, St. Joseph's College for Women, presented the report of the Eastern Unit; Rev. Edward A. Fitzgerald, Loras College, submitted the report of the Midwest Unit; Rev. Andrew C. Smith, S.J., Spring Hill College, read the report of the Southern Unit for Rev. John W. Hynes, S.J., Loyola University of New Orleans. In the absence of the Right Rev. Abbot Lambert Burton, St. Martin's Abbey, the report of the Western Unit was not presented. It was, however, subsequently filed with the Secretary of the Department.

Father Fitzgerald read a revision of the By-Laws of the Department prepared by a subcommittee under his chair-

manship at the direction of the Executive Committee. He moved that it be approved as read, published with the Constitution of the N. C. E. A. in a special pamphlet, and distributed to all member colleges. Father Cunningham seconded the motion and it passed unanimously.

Rev. Joseph A. Gierut, St. Mary's College, Orchard Lake, Mich., read a paper on "The Gierut System of Grading."

Adjournment of the first session.

SECOND SESSION

THURSDAY, April 13, 1939, 9:30 A. M.

The meeting opened with a prayer.

Mother Grace C. Dammann, R.S.C.J., Manhattanville College of the Sacred Heart, read her paper on "Principles and Actions in Catholic Colleges." General discussion followed.

Rev. William Ferree, S.M., University of Dayton, presented a paper on "The Role of the University in Catholic Action."

Rev. Edward A. Fitzgerald, Loras College, delivered his paper on "A National Catholic Honor Society for Catholic-College Students." General discussion of the reasons for establishing such a society and the basis upon which it should be constituted followed. Father Fitzgerald then announced that a meeting of all those interested would be held at the close of the Thursday afternoon session.

To give the Committee on Membership an opportunity to hold its organization meeting before the close of the convention, the annual elections were held. The Committee on Nominations presented the following slate:

President: Rev. Julius W. Haun, D.D., Ph.D., Winona, Minn.

Vice-President: Right Rev. Msgr. William T. Dillon, J.D., Brooklyn, N. Y.

Secretary: Rev. Samuel K. Wilson, S.J., Ph.D., Chicago, Ill.

General Executive Board: Rev. Francis L. Meade, C.M., Ph.D., Niagara Falls, N. Y. (Past President) ; Rev. Samuel K. Wilson, S.J., Ph.D., Chicago, Ill.

General members of the Department Executive Committee: For 1939-1943: Rev. Andrew C. Smith, S.J., Spring Hill, Ala.; Brother Emilian, F.S.C., Philadelphia, Pa.; Sister Camillus, R.S.M., Chicago, Ill.; Rev. Edward A. Fitzgerald, LL.D., Dubuque, Iowa. For 1937-1941: Very Rev. John A. Elbert, S.M., Ph.D., Dayton, Ohio (to replace Very Rev. Walter C. Tredtin, S.M., Dayton, Ohio, resigned).

Committee on Membership for 1939-1942: Rev. Andrew C. Smith, S.J., Spring Hill, Ala.; Very Rev. Edward V. Stanford, O.S.A., M.S., LL.D., Villanova, Pa.; Sister Honora, I.H.M., Detroit, Mich.

Father Cunningham, Chairman of the Committee, moved that these nominations be accepted and the Secretary directed to cast a unanimous vote for them. Dr. Edward A. Fitzpatrick, Mount Mary College, seconded the motion and it passed unanimously.

Father Meade appointed Father Cunningham temporary chairman of the Committee on Membership to preside at its organization meeting.

Adjournment of the second session.

THIRD SESSION

THURSDAY, April 13, 1939, 2:30 P. M.

The meeting opened with a prayer by the Most Reverend John B. Peterson, D.D., President General of the Association.

Rev. Thurber M. Smith, S.J., St. Louis University, submitted the report of the Committee on Graduate Studies. Father Galliher moved that the report be accepted. The motion was seconded and passed unanimously.

Rev. Philip S. Moore, C.S.C., University of Notre Dame, read his paper on "Functions of the Dissertation in the Training of Candidates for the Master's Degree."

His Excellency, Bishop Peterson, then addressed the Department on the merits of the dissertation and the obligation of Catholic higher education to combat the forces tending to destroy Christian civilization.

Dr. Francis M. Crowley, Fordham University, presented a paper on "Teacher Training in Graduate-School Programs." General discussion of his paper and Father Moore's followed.

Rev. Andrew L. Bouwhuis, S.J., Canisius College, a representative of the Catholic Library Association, addressed the Department on "Cooperation Between College Division of the N. C. E. A. and the College Division of the C. L. A." Father Haun presented the following motion: *Resolved,* That the College and University Department of the N. C. E. A. recommends that the libraries and librarians of member institutions be cooperating members of the Catholic Library Association, and directs its secretary to advise member institutions of this recommendation. Father Cunningham seconded the motion and it passed unanimously.

Adjournment of the third session.

FOURTH SESSION

FRIDAY, April 14, 1939, 9:30 A. M.

The meeting opened with a prayer.

Rev. Samuel K. Wilson, S.J., Loyola University of Chicago, Chairman, presented the report of the Committee on Libraries and Library Holdings and a minority report of his own. Father Fitzgerald moved that the report and the recommendations made as a minority report be accepted. Father Gierut seconded the motion. Dr. George Donovan, Webster College, moved to amend the motion by including in it an enthusiastic vote of thanks to the Library Committee for the work it had done. Father Fitzgerald accepted the amendment and the amended motion passed unanimously. Father Meade then reappointed the Library Committee.

Because the Secretary of the Committee on Membership was absent and the official list of colleges approved for membership was not available, Dr. Edward A. Fitzpatrick, Mount Mary College, moved that the Department elect to membership the institutions approved by the Committee on Membership and that the Secretary of the Committee be instructed to notify these colleges of their elections. Father William J. McGucken, S.J., St. Louis University, seconded the motion and it passed unanimously. Subsequently, the following list of approved colleges was presented:

Senior Colleges:

La Salle College, Philadelphia, Pa.
Mount Mercy College, Pittsburgh, Pa.
University of Scranton, Scranton, Pa.

Junior Colleges:

Mount St. Joseph Junior College, Maple Mount, Ky.
Nazareth Junior College, Nazareth, Ky.

Doctor Fitzpatrick, Chairman, presented the report of the Committee on Educational Problems. Father Gierut moved that the report and its recommendations be accepted as read and that a vote of thanks be extended to the Committee on Educational Problems for the outstanding work it has done for the benefit of all the colleges of the Department. Father Hynes seconded the motion and it passed unanimously.

Father Julius W. Haun, St. Mary's College of Winona, reported as Chairman of the Finance Committee that the various financial items presented to the Committee had been considered, approved, and filed with the Secretary of the Department. Father Walsh moved that the action of the Finance Committee be approved. Dr. Paul J. Ketrick, Loretto Heights College, seconded the motion and it passed unanimously.

Sister M. Aloysius Molloy, Chairman, presented the following report of the Committee on Resolutions:

(1) *Be it resolved,* That the sincere thanks of the Department be extended to the officers, committees, and individuals responsible for the excellently integrated program of the session; as also to the Catholic University of America for its hospitality; to those who presented papers on the timely topics for our continued study and future considered action; and that as an immediate result of the suggestions embodied in the paper on Catholic Action on the College Level the President of the Department be requested to appoint an appropriate committee to insure the fruition of the ideas presented; to the Catholic Library Association for its gracious cooperation in the matter of fraternal delegates on our respective programs, and to these same delegates for their stimulating papers bespeaking wholehearted cooperation between both groups.

(2) *Be it resolved,* That we vigorously support the motion recommending membership in the Catholic Library Association until every college library of our group enjoys the benefits to be derived from institutional membership in the Catholic Library Association so that we may help that Association to flourishing strength.

(3) *Be it resolved,* That we exhort our member institutions to call upon the Committee on Public Relations recently appointed by the Executive Committee whenever doubts or problems arise in the matter of Social Security Bills or other legislation affecting the independence and welfare of any of our Catholic institutions.

(4) *Be it resolved,* That the Department rejoice with the various member institutions commemorating important anniversaries this year and felicitate them, namely: The Catholic University of America on the occasion of its Golden Jubilee, Loras College on the occasion of its Centenary, Georgetown University on the occasion of its Sesqui-Centennial.

Doctor Fitzpatrick moved that this report be accepted as read and that the Committee on Resolutions receive the thanks of the Department for its work. Rev. John F.

Connolly, S.J., Loyola University of Los Angeles, seconded the motion and it passed unanimously.

Father Fitzgerald moved that the deep appreciation of the Department be expressed to Father Meade for his untiring efforts as Chairman during the past two years to strengthen the Department and to further the best interests of Catholic higher education. Father McGucken seconded the motion and it passed unanimously.

Adjournment.

It is with great regret that we learn as we go to press of the sudden death of Rev. George D. Bull, S.J., head of the Department of Philosophy at Fordham University, New York.

Father Bull was a member of the Association and had attended the sessions of this Annual Meeting. May we ask that you kindly remember him in your prayers.

SAMUEL K. WILSON, S.J.,
Secretary.

MEETING OF THE DEPARTMENT EXECUTIVE COMMITTEE

TUESDAY, April 11, 1939, 10:00 A. M.

The Executive Committee of the College and University Department met at 10:00 o'clock Tuesday morning, April 11, 1939, at the Raleigh Hotel, Washington, D. C. Rev. Francis L. Meade, C.M., Chairman, opened the meeting with a prayer.

Present: Father Meade, Rev. John F. Connolly, S.J., Rev. William F. Cunningham, C.S.C., Very Rev. John A. Elbert, S.M., Sister M. Evelyn, O.P., Rev. Edward A. Fitzgerald, Dr. Edward A. Fitzpatrick, Rev. Thomas F. Flynn, C.M., Rev. Daniel M. Galliher, O.P., Rev. Julius W. Haun, Rev. Aloysius J. Hogan, S.J., Rev. John W. Hynes, S.J., Rev. John J. Keep, S.J., Sister M. Aloysius Molloy, O.S.F., Rev. Edward F. Murphy, S.S.J., Rev. Daniel M. O'Connell, S.J., Mother Mary T. O'Loane, R.S.C.J., Rev. Andrew C. Smith, S.J., Rev. Thurber M. Smith, S.J., Very Rev. Edward V. Stanford, O.S.A., Rev. Samuel K. Wilson, S.J.

Excused: Right Rev. Abbot Lambert Burton, O.S.B., Sister M. Columbkille, C.C.V.I., Right Rev. Msgr. William T. Dillon, Sister Jeanne Marie, C.S.J., Brother A. Patrick, F.S.C.

Dr. George Johnson, Secretary General of the Association, welcomed the Committee to Washington and expressed the hope that the 1939 convention would be productive of great good.

Father Andrew Smith moved that the minutes of the January 11th meeting be approved as written. Father Fitzgerald seconded the motion and it passed unanimously.

A lengthy discussion of the social security question, introduced by statements from Fathers Wilson and Stanford in regard to action taken and contemplated by the Association of American Colleges and the National Conference of Church-Related Colleges, took place. The Committee was

unanimously of the opinion that Catholic colleges should cooperate fully with the efforts of these outside associations. Father Haun suggested that the College Department appoint a standing committee to carry on whatever negotiations with other associations may be necessary in matters such as these, and Father Galliher moved that a standing Committee on Public Relations be appointed for all contacts with other organizations relating to the College and University Department. Doctor Fitzpatrick seconded the motion and it passed unanimously. Father Haun moved that it be the sense of the Executive Committee that the Committee on Public Relations be particularly charged at this time to take up the problem of social security in regard to Catholic institutions. Doctor Fitzpatrick seconded the motion and it passed unanimously. Father Thurber Smith moved that a recommendation be made by the Executive Committee to the general Executive Board of the Association that a standing committee be appointed from the Executive Board, with proper representation of the College and University Department, to keep in touch with developments in social security legislation. Father Cunningham seconded the motion and it passed unanimously.

Father Fitzgerald, Chairman of a subcommittee appointed at the January 11 meeting to prepare a complete revision and codification of the By-Laws of the College Department, read the revision drawn up by his subcommittee. After several minor changes were suggested and accepted, Father Stanford moved that the revised By-Laws be approved. Doctor Fitzpatrick seconded the motion and it passed unanimously. Father Haun moved that the subcommittee be given a very hearty vote of thanks for the fine work it had done. Father Cunningham seconded the motion and it passed unanimously.

Father Wilson and Doctor Fitzpatrick reported briefly for the Committee on Libraries and Library Holdings and the Committee on Educational Problems and Research, respectively.

After conferring with Father Haun, Father Meade appointed the following Committee on Public Relations: Rev. Edward V. Stanford, O.S.A., Chairman; Rev. Edward A. Fitzgerald, Rev. Francis L. Meade, C.M., Rev. Andrew C. Smith, S.J., Rev. Thurber M. Smith, S.J.

Father Cunningham moved the adjournment.

SAMUEL K. WILSON, S.J.,
Secretary.

PROPOSED BY-LAWS OF THE COLLEGE AND UNIVERSITY DEPARTMENT

Article I

Name

The name of the organization shall be "The Catholic College and University Department" of the National Catholic Educational Association (hereinafter referred to as the Department).

Article II

Purposes

The purposes of this Department shall be:

(a) To stimulate interest in Catholic higher education.

(b) To initiate and to prosecute the study of educational problems from a Catholic viewpoint.

(c) To provide opportunities for the fruitful discussion of problems common to Catholic colleges as a whole, as well as problems pertinent to particular groups or types of colleges.

Article III

Membership

Section 1. There shall be two types of membership in the Department, constituent and associate. Constituent members are those fully recognized by the Department; associate members are those under advisory consideration, prior to acceptance as constituent members.

Section 2. Any Catholic college or university holding membership in the National Catholic Educational Association may be proposed for a constituent or associate membership in the College and University Department as a senior or junior college by the Committee on Membership on the basis of the approved procedure, and voted into membership by the Department. A classified list of member colleges and universities with annotations showing their

various educational affiliations shall be published annually by the Secretary of the Department.

ARTICLE IV

Officers

Section 1. The officers of the Department shall be a President, a Vice-President, and a Secretary. All officers shall be elected at the annual meeting, a majority vote of those institutions present and voting being necessary to elect.

All officers shall hold office from the adjournment of the meeting at which they are elected until adjournment of the meeting at which their successors are elected.

Section 2. The President shall hold office for one year, and he may be re-elected once to succeed himself. He shall be responsible for all of the activities of the Department.

Section 3. The Vice-President shall hold office for one year, and he may be re-elected once to succeed himself. He shall act as assistant to the President, and shall succeed to that office in case it becomes vacant.

Section 4. The Secretary shall be elected for a period of three years and he may be re-elected to succeed himself. He shall be the custodian of the records of the Department. He shall keep the minutes of the annual meeting and of the meetings of the Executive Committee. He shall conduct all necessary correspondence and serve as the chief assistant to the President. He shall keep an accurate list of the institutional members of the Department, and a record of the attendance at meetings. At the annual meeting he shall provide for registration and prepare a list of the member institutions present, with the name of the official representative of each institution to be used in recording the vote of the Department.

ARTICLE V

Committees

Section 1. There shall be an Executive Committee, constituted of the three officers named in Article IV, Section 1;

ten regional members, of whom each of the five regional units hereinafter mentioned (Article VIII) shall select two; and sixteen members at large, four to be elected each year from the general body, each to serve for a period of four years. The Executive Committee shall assist the President in planning the activities of the Department, in arranging the annual program, and in making other necessary arrangements.

Section 2. There shall be a Committee on Membership of 19 members, the personnel of which shall be selected from those members of the Department who shall be specially informed and qualified on the problems and administration of Catholic-college standards. Nine of these members shall be elected by the Department at the annual meetings, each for a term of three years, three members to be elected each year. Each unit shall provide two additional members who shall serve for two years, with terms expiring in alternate years. The Committee on Membership thus constituted shall elect its Chairman and Secretary after the annual election of officers each year. The Secretary of the Committee on Membership shall in no way be connected with the accrediting activities of any other association. This Committee shall receive and consider applications made by institutions seeking membership in the Department; shall provide such evaluations as it deems necessary; and in its recommendations for membership shall be guided by the statement of qualifications adopted by the Department. The Committee on Membership shall prepare a list of institutions which conform to the statement of qualifications, with annotations as to their various educational affiliations, and shall submit this list to the Executive Committee for approval. Final approval shall reside in the Department.

Section 3. Any member of an elective committee of the Department who absents himself from three consecutive meetings which are regularly scheduled shall be automatically dropped from membership on that committee, and a vacancy declared.

Section 4. There shall be appointed by the President at the first session of the annual meeting a Nominating Committee, consisting of five members representing the five regional units, one of whom shall be named Chairman. It shall be the duty of this Committee to select nominees for the elective officers and report to the Department at the final session of the annual meeting. Only representatives of institutions holding constituent membership shall be eligible for office.

Section 5. The President of the College and University Department shall appoint a Finance Committee to advise with him and serve in auditing the financial accounts of the various units, and to report to the Department at the final session of the annual meeting.

Section 6. Nothing in this article shall be construed as preventing the appointment of additional standing or special committees deemed necessary for the work of the Department.

ARTICLE VI

Meetings

Section 1. The Department shall hold its annual meeting at the time and place selected for the annual meeting of the Association.

Section 2. The President shall call a meeting of the Executive Committee, not later than three months before the annual meeting of the Department, to plan the program for the annual meeting, and he shall call such other meetings of this Committee as he deems necessary.

Section 3. The rules contained in "Roberts Rules of Order" (Revised) shall govern the meetings in all cases to which they are applicable, and in which they are not inconsistent with the By-Laws of the Department.

ARTICLE VII

Sections

On the recommendation of the Executive Committee and by approval of the Department, sections may be organized

for groups having special interests so that they may hold sectional meetings.

ARTICLE VIII

Regional Units

Section 1. Within the Department there shall be five regional units, having memberships composed of the Catholic colleges and universities in the following territorial divisions:

(a) An Eastern Unit, comprising the District of Columbia, and the States of: Delaware, Maryland, New Jersey, New York, and Pennsylvania.

(b) A Midwest Unit, comprising the States of: Arizona, Arkansas, Colorado, Illinois, Indiana, Iowa, Kansas, Michigan, Minnesota, Missouri, Nebraska, New Mexico, North Dakota, South Dakota, Ohio, Oklahoma, West Virginia, Wisconsin, and Wyoming.

(c) A Southern Unit, comprising the States of: Alabama, Florida, Georgia, Kentucky, Louisiana, Mississippi, North Carolina, South Carolina, Tennessee, Texas, and Virginia.

(d) A Western Unit, comprising the States of: California, Idaho, Montana, Nevada, Oregon, Utah, and Washington.

(e) A New England Unit, comprising the States of: Connecticut, Maine, Massachusetts, New Hampshire, Rhode Island, and Vermont.

Section 2. It is understood that an institution, preferring to belong to a different regional unit because of greater convenience, is at liberty to so act, provided that membership be held in one unit only.

Section 3. Each regional unit shall hold at least one annual meeting at a time that shall not conflict with the annual meeting of the Department.

Section 4. Each regional unit shall elect a chairman and provide for a representative (by election or appointment) to serve with the Chairman on the Executive Committee of the Department, and shall provide for two representatives

on the Committee on Membership. Officers so chosen shall be selected from institutions holding constituent membership. They shall take office after the annual meeting of the National Association following their election.

Section 5. The names of officers so chosen shall be certified by the Secretary of the unit to the Secretary of the Department within two weeks.

Section 6. Each regional unit shall provide for such additional officers and for such committees as it may deem necessary.

Section 7. Each regional unit shall elect its own officers and shall regulate its own affairs. There shall, however, be nothing in its regulations inconsistent with these By-Laws.

ARTICLE IX

Right to Vote

Degree-granting institutions holding constituent (Note 24) membership shall have one vote each, and junior colleges holding constituent membership shall have one-half vote each, to be cast by the President of the institution or his official representative.

ARTICLE X

Amendments

These By-Laws may be amended at any annual meeting by a majority vote of the institutions present and voting, provided that notice of the proposed amendment has been sent to the member institutions at least one month in advance of the meeting. An amendment not thus proposed in advance may be adopted by a two-thirds vote of the members present and voting.

Respectfully submitted,

EDWARD A. FITZGERALD, *Chairman.*
EDWARD A. FITZPATRICK.
SAMUEL K. WILSON, S.J.

ADDRESS

THIS CHANGING SOCIETY

ADDRESS OF THE PRESIDENT OF THE COLLEGE AND UNIVERSITY DEPARTMENT, REV. FRANCIS L. MEADE, C.M., PH.D., VICE-PRESIDENT AND DEAN, COLLEGE OF ARTS AND SCIENCES, NIAGARA UNIVERSITY, NIAGARA UNIVERSITY, N. Y.

To say that society changes is to repeat what has always been obvious to most educators. With some few exceptions, every educational system has attempted to bring an immature present generation into relationship with an uncertain future society. The last half century, however, has seen these changes come so rapidly that they defy the full grasp of the human mind. They have been so profound and revolutionary that they have struck at the very roots of our civilization and culture.

No wonder that education at large is bewildered and educators in general befuddled. No wonder that this powerful factor we call the school is a house divided and at cross purposes. No wonder that minds which have difficulty understanding the past are puzzled at the present, and halting when confronted with an unpredictable future.

Less than fifty years has seen the leading nations of the world pass from the calm of agriculture to the hurly-burly of industry. It has seen simplicity give way to complexity. Only yesterday food, clothing, and housing—the three props of all civilization—were a matter of family concern. Today they are the highly technological products of a gargantuan series of cause and effects. Money and markets, barter and sale, were based on the fundamental fact of exchange. That fundamental fact still remains, but on it has been reared a towering superstructure which our economic architects sweat to maintain and make safe. Our inventive genius, about which we boasted, has begot a dangerous progeny called "mass production." As a result, the

very perfection of machinery makes the perpetual problem of unemployment.

Before this picture, and its magnitude is only hinted, education stands appalled.

There have been still other changes, more intimate, more personal, more far-reaching, more destructive. Not many decades ago men still believed in honesty and virtue and loyalty. Authority was still a sacred thing, and God and religion played a vital part in every one's affairs. No truthful investigator would claim this holds at present. Stark figures in black columns proclaim the United States is, as a whole, unchurched. God and His worship are forgotten by all but a minority. Authority is relegated to limbo in favor of self-will. Real liberty and sound independence are less favored, in many influential quarters, than some shade of unnatural, soul-devouring totalitarianism. Personal virtue has become, in good part, mere conformity to public opinion, and honesty is based, largely, on expediency.

It is not the purpose of this paper to seek the causes of these changes. Our part is only to state them. No great intelligence, however, is required to discover their parentage. When a renegade monk nailed defiant theses to a church door more than 400 years ago, he struck no blow for God, or religion, or virtue. In undermining authority he betrayed to personal whimsey the Throne of God and the Tables of the Law. When, about 300 years later, a New England teacher compromised with facts, he not only emasculated pedagogy; he likewise made God a name, confounded virtue with custom, and reduced the worship of the Deity to a Sunday habit. Chiefly from these two focal points radiate the ultra-realism, the agnosticism, the materialism, the pragmatism, the practical atheism of today.

Before this picture, so sketchily drawn, education stands appalled.

Turning his eyes toward the world abroad, the educator finds cause for profoundest concern. He well remembers

what happened in 1914, and how that bloody cataclysm of nations turned his plans askew. To him it means far more than wealth destroyed, or territory lost and gained; even more than bodies maimed, careers spoiled, and lives lost. It means that ideals were ground beneath the wheels of war, and all those high and noble and lasting objectives of education were wiped away; or minimized; or, sometimes, exaggerated beyond all proportion to the truth. When cannons roar and shells screech, culture, discipline, and knowledge cease. Development, character growth, and full citizenship find scant nurture on the fields of conflict. The educator knows all this. He knows, too, that youth today has not yet regained the heritage it lost within the fateful years of 1914-1918.

Yet the educator sees the same poisonous brew which paralyzed the schools 25 years ago, bubbling and stewing and ready to boil over again. Names have changed and most of the old personalities have long since died. The dynamics, though, are the very same. If time has altered them, it has been only to make them stronger, more bitter, and more dangerous.

First on the list is the struggle between autocracy and democracy. The nineteenth century had seen tremendous growth in the spread of democratic principles in Europe. In the very center of the continent, however, stood the German Empire. Young, virile, energetic, and progressive, she was the secret admiration and the hidden dread of her democratic neighbors. Europe could not long remain semi-autocratic, semi-democratic. Today the condition is the same but the colors darker. The Rome-Berlin axis screams defiance at democracy, and democracy has found a voice to hurl the challenge back. The Russian bear now wears, not the imperial crown of czarism, but a red starred cap, and it is even more dictatorial. Europe cannot long remain divided.

Next on the list is nationalism. Intended to be a virtue, its modern excess has made it vicious. In 1914 England

and France were long established, well knit national groups. Germany and Italy were lusty in their youth and anxious to prove their unity. The submerged peoples of the southeast refused to weld completely with their conquerors and dreamed of liberation. Around the borders self-love and self-esteem built walls of hate.

These walls remain today. Their tops are turreted and bristle with guns. To sustain morale within, racism spews a propaganda of a mythical superiority. In each national heart the lurid fires of a special "mission" burns. Each national voice is lifted to sing the evangel of its greatness. Europe forgets the words of Him Who one time warned about a house in which divisions come and the fate that would at last befall that house.

Then there is the question of colonial expansion. Industry creates a twofold need: a source of raw material and a market place to sell its goods. In 1914 England, the United States, and Germany led the industrial parade. Italy and France were half industrialized. The rest of Europe was just beginning to be effected. Asia and Africa were virgin soils. The capacious maw of industry had to be fed. Armies of agents scoured the markets of the world for sales. The result was inevitable. The stronger nations annexed the weaker. Old hostilities were resurrected and new ambitions born. National hatreds flared with devouring intensity. Men only waited for the day they knew must come.

The same is true, and doubly true, today. The mention of a name or two will prove the point. China and Manchukuo; Ethiopia; Sudeten; Chekoslovakia. In the distance a strident, insistent voice keeps whispering "Tunisia," "Djibuti," "Hungary," "Albania." What the end will be, God only knows, but thinking men fear and tremble. The wounds of Sarajevo were never healed at Versailles. The slightest touch can open them anew. Then blood will flow and all the world will be again a red and ghastly wound.

Before this picture, too horrible to dwell upon, education stands appalled.

To meet the problem the self styled "modern" educator has no answer. To him society is a whirlpool, whipped to frenzy by winds and tides that come from nowhere. Blind, evolutionary forces, so he says, are the only factors. Man, he adds, is but a pawn in a game, and, we might deduce, he stands to lose. He speaks soothingly of "trial and error," just as though there could be a "trial" without a definite objective beyond expediency, or "error" without a changeless standard. He talks readily and learnedly of "heredity and environment." One would think he had already catalogued the myriad powers of the one, and had a perfect method to control the other. "Human organism" is often on his lips, as if these two words comprised the whole of human nature. But what of "soul" and "spiritual intellect" and "freedom of the will?" What of "eternal truth" and "eternal good" and "everlasting standards?" He brushes these aside as metaphysics, and, so, outmoded and outworn. They are but ragged remnants of musty, moth-eaten medievalism, unworthy of "modern," forward looking science, especially pragmatic science.

Before the picture of this rampant paganism, Catholic education stands appalled.

Despite this, decisively and emphatically, "we are not as those who have no hope." It is true that society has changed and is changing faster than we can grasp. It is most probably true that the immediate future will see even more drastic changes than the immediate past. It is true that a large percentage of our methods and techniques must change to meet these new demands.

All things, however, do not change. Human nature does not change. That which is essential to an integrated personality, the soul, does not change. Being spiritual in its nature, it is deathless in its endurance. The soul possesses, and will ever possess, a spiritual faculty to know. The personality is directed, and will ever be directed, by an essenti-

ally free faculty of choice. Although both intellect and will are weakened by that psychologically forgotten factor in human activity, original sin, nevertheless, it is destined for a supernatural eternity. In a word, man does not change.

Neither does truth change. Let the pragmatist froth and the pagan pedagogue sneer. After all there is a God. Before the universe existed, He dwelt in light inaccessible, an Infinite Intelligence, planning in eternity the things of time. As each genus and species took its place in creation it objectively mirrored the Divine Plan. Its truth was the measure of its conformity with the Divine Ideal. From the movement of an atom to the surge of life, everything is true, simply and ultimately true, because it images the Divine Mind. The further conclusion is that just as the Prototype is changeless, so also truth is changeless.

Therefore, there is in Christian education at least another fundamental fact. Truth can never be evolved. Man's knowledge of the truth may grow, but truth itself never. As the blind, groping in the dark become more and more familiar with their surroundings, so also men from year to year correct and broaden their science. The knowledge itself was always there, waiting to be accepted.

For a like reason the Catholic educator recognizes the fact of moral goodness. As fundamental truth is the equation between the creature and the Uncreated Intelligence, so also goodness is the conformity between the human will and the Divine Volition. To say less, would be to reduce man to the self-centered utilitarianism of the sty, or the totalitarianism of a cog in a state machine. Since, then, man's goodness is his likeness to God's Goodness, and God's Goodness is changeless, man's goodness is changeless.

Therefore, there can be no evolution of a moral code. Man may grow accustomed to wallow in the mire, but habit does not make virtue. It may be more pleasant or more gainful to avoid the right and do the wrong. Expediency, though "modern" and popular, is still immoral and must ever be.

Whether the unformed generations will know the unchangeable principles of truth and will follow the unchangeable code of good, depends, in large measure, on Christian educators. The pragmatic teacher cannot lead to truth for he knows not the meaning of the term. Nor if he did, could he consistently admit its existence. For him there is left nothing but an unhappy, pointless floundering, beginning in chance and ending in chaos. The mechanist cannot lead to good behavior, for morality depends on liberty, and he scorns the word. With the mechanistic behaviorist, too, dies democracy, for democracy is for free men, living under free government, and guided by free laws.

Our task is marked and our work is planned. Culture and customs and civilization are changing violently, and what the future holds we do not know. One thing, though, we do know and we know it is not changing—human nature, empowered for truth and endowed for good.

Before that picture Catholic education stands in challenge.

REPORTS

REPORT OF THE EASTERN REGIONAL UNIT

The report of the activities of the Eastern Regional Unit of the Colleges and Universities Department of the National Catholic Educational Association revolves rather naturally about its annual meeting at Atlantic City which is coincidental with the annual meeting of the Middle States Colleges and the semi-annual meetings of the Committee on Educational Problems which were held this year at the College of Notre Dame of Maryland in Baltimore on February 11, and at Atlantic City.

I need not add that there is much correspondence between the Secretary and members, the Chairman and members, and the Secretary and Chairman.

This year, at the suggestion of Father Deane, the Unit was also asked to invite the corporate action of the New York State Colleges, which form an integral part of the Unit, for the purpose of adopting a uniform position in the matter of the report of the Regents of the State upon the study of teacher-training within the state.

It seems adequate, therefore, to offer herewith the officially approved minutes of the Reverend Secretary of the three meetings already referred to.

I offer first the program of the meeting of the Eastern Regional Unit.

Meeting of the Eastern Regional Unit—1938

FRIDAY, November 25.

Luncheon Meeting—1:15 P. M.

(1) Reading of Minutes.
(2) Appointment of Nominations Committee.
(3) Report of activities of the year—the Secretary.
    (a) Committee on Educational Problems.

(b) Digest of highlights of the National Meeting.
(c) The Newsletter—material to be supplied.
(4) Explanation of Saturday morning session.

The minutes of the Eastern Regional Unit are appended herewith. The Committee on Educational Problems met, as scheduled, in the Rectory of St. Nicholas' Church at 6:50 P. M., on November 25.

Digest of the minutes of the Meeting of the Eastern Regional Unit, College and University Department, N. C. E. A. Hotel Chalfonte, Haddon Hall, Atlantic City, N. J., November 25-26, 1938.

FRIDAY, November 25.

Right Rev. Msgr. William T. Dillon, Presiding.

Luncheon was served at 1:15 o'clock; discussion began at 2:25. Thirty-nine (39) member colleges and twenty-four (24) high schools were represented. The following is the list of colleges:

Boston College, Chestnut Hill, Mass.
Canisius College, Buffalo, N. Y.
Catholic University of America, Washington, D. C.
College Misericordia, Dallas, Pa.
College of Chestnut Hill, Chestnut Hill, Pa.
College of Mt. St. Vincent, New York, N. Y.
College of New Rochelle, New Rochelle, N. Y.
College of Notre Dame of Maryland, Baltimore, Md.
College of St. Elizabeth, Convent Station, N. J.
College of St. Rose, Albany, N. Y.
Duquesne University, Pittsburgh, Pa.
D'Youville College, Buffalo, N. Y.
Fordham University, Bronx, N. Y.
Georgetown University, Washington, D. C.
Georgiancourt College, Lakewood, N. J.
Immaculata College, Immaculata, Pa.
La Salle College, Philadelphia, Pa.
Loyola College, Baltimore, Md.

Manhattan College, New York, N. Y.
Manhattanville Coll. of Sacred Heart, New York, N. Y
Marywood College, Scranton, Pa.
Mercyhurst College, Erie, Pa.
Mt. Mercy College, Pittsburgh, Pa.
Mt. St. Agnes Junior College, Baltimore, Md.
Niagara University, Niagara Falls, N. Y.
Providence College, Providence, R. I.
Rosemont College, Rosemont, Pa.
St. Anselm's College, Manchester, N. H.
St. Bonaventure College, St. Bonaventure, N. Y.
St. John Kanty, Erie, Pa.
St. John's University, Brooklyn, N. Y.
St. Joseph's College for Women, Brooklyn, N. Y.
St. Joseph's College, Emmitsburg, Md.
St. Joseph's College, Philadelphia, Pa.
St. Michael's College, Winooski Park, Vt.
St. Vincent College, Latrobe, Pa.
University of Scranton, Scranton, Pa.
Villa Maria College, Erie, Pa.
Villanova College, Villanova, Pa.

The reading of the minutes of the 1937 meeting was dispensed with in view of the fact that all members had received a copy shortly after the annual meeting. It was regularly moved and seconded that the minutes be accepted and approved. (The motion was carried unanimously.)

The Chairman appointed a Committee on Nominations composed of: Rev. Alcuin Tasch, O.S.B., Chairman; Rev. Richard McKeon, S.J., Mother Eleanor O'Byrne.

The Secretary reported on the following activities of the year: The minutes of the meeting of the Committee on Educational Problems held at Villanova College on February 22, 1938. A copy of these minutes had been previously forwarded to all members.

The circular letter sent by the Commission on Living Endowment, requesting members to forward the difficulties

encountered in compiling financial statements using the principle of Living Endowment. The Commission plans to publish a handbook based on the difficulties and queries submitted.

The cooperation of the Eastern Regional Unit with the Midwest Group in submitting news items for publication in the NEWSLETTER.

Because of lack of time, the Chairman postponed further discussion until the general meeting on Saturday morning. Before adjournment at 2:35 P. M., the Chairman announced a meeting of the Committee on Educational Problems at 1:45 P. M. in the Rectory of St. Nicholas' Church.

The Committee on Educational Problems met as scheduled in the Rectory of St. Nicholas' Church at 6:50 P. M. on November 25.

The following members were present: Right Rev. Msgr. William T. Dillon, Chairman; Very Rev. Edward V. Stanford, O.S.A., Roy J. Deferrari, Ph.D. (in place of Rev. James M. Campbell), Mother M. Frances, Mother M. Ignatius, Brother Emilian, F.S.C., Secretary.

The minutes of the previous meeting having been read, it was moved and seconded that they be accepted as read and approved. The motion was carried unanimously.

Committee on Social Hygiene: Father Stanford reported for Dr. Paul A. Loefflad, Chairman of this Committee, that work on the syllabus mentioned in the minutes of the previous meeting, was progressing. The consensus of opinion was that the pressure on the question of social hygiene was lessening. Father Stanford read a letter addressed to the Presidents of all colleges in Pennsylvania from the State Department of Public Health, in which the Department offered its services to any group of students interested in public health, sociology, etc. The service consists of lecture service, literature, and films intended to combat venereal disease. The Department did not recommend the service for all students indiscriminately.

Monsignor Dillon brought out the fact that persons applying for a marriage license in the State of New York must submit to the Wasserman Test.

Parish Trust Fund for Needy Students: It was strongly urged that all college administrators use their influence to interest pastors in establishing in their parishes educational trust funds for deserving young men and young women. Several pastors have such funds available. To secure stability, such funds would have to be in the form of trust funds. The Committee agreed that these funds should be made available to a student to attend any Catholic College of his choosing. The members pledged themselves to give the matter all possible publicity.

Student Federations: To secure more knowledge of the status of the Catholic Students' Federation, it was decided to bring the question up for discussion on Saturday morning. An opinion was expressed that the C. S. F. at present needs more intelligent management.

Educational Information Bureau: This bureau publishes the volume, "Educational Opportunities." The members of the Committee questioned the value of the book. Collegiate advertising, except for part-time and special courses, was named profitless.

Teachers' Unions: The present trend towards unionizing teachers was discussed at length. *Motion:* It was regularly moved and seconded that in view of the trend to unionizing college professors, the Catholic Colleges should recommend to their lay teachers that they take membership in the Association of American University Professors. (The motion was carried unanimously.) The Committee could see no objections to religious teachers taking membership in this Association.

Hiring Professors: It was urged that extreme caution be used in hiring professors. References should be demanded and checked before any one is given a position on the faculty of a Catholic College. Instances were given in which professors, devoid of ethics, had brought disgrace and financial

embarrassment upon the unsuspecting college. The N. C. W. C. Service was recommended to the members of the Eastern Regional Unit that they use the Committee on Educational Problems as a clearing house in verifying the references of professors before any contract is signed.

Social Security: It is the opinion of some college executives that the exemption in favor of charitable and educational institutions in the present social security legislation will be cancelled. The Association of American Colleges has received a grant of $3,000 from the Carnegie Fund to study the situation as it will affect colleges. College presidents are advised to study the booklets published by the Social Security Board and to inform themselves on the subject.

When the exemption was originally sought, the college presidents almost unanimously voted to care for their professors and employes without benefit of the government. Since then, different changes have taken place in the social security idea and in education. Some colleges have taken upon themselves to provide for the faculty members and other employes. This, of course, entails much expense. At present, Washington seems bent on removing the exemption in favor of colleges in the social security legislation. Some college presidents feel that the colleges should not stand against the cancellation of the exemption.

The advantage of social security would be that the college and the government pay jointly in favor of the professor or employe. Suitable adjustments could be made in the premiums established by the Teachers' Insurance and Annuity Association. The disadvantage is that Federal pensions possibly open the door to general taxation of colleges.

An admonition was sounded that no financial statements be given for general publication.

Concentration in Junior and Senior Years: This matter was referred to the general discussion on Saturday morning.

It was regularly moved and seconded at 8:50 P. M. that the meeting adjourn. The motion was carried unanimously.

General Meeting

SATURDAY, November 26, 1938.

The Chairman, Right Rev. Msgr. William T. Dillon, called the meeting to order at 9:50 A. M.

At the opening of the meeting, the Chairman asked all to join with him in offering a prayer for the speedy recovery of His Holiness, Pope Pius XI.

Father Charles J. Deane, S.J., was introduced. His paper was: "What Does Inbreeding on the Faculty of a Catholic College Mean?" Following the reading of his paper, the speaker distributed a booklet "Integral Education and Necessary Inbreeding," by Father Ignatius W. Cox, S.J. Father Deane's paper resulted in the following discussions:

(1) That although the purpose of the Catholic College may not be co-extensive with the purpose of the Church, nevertheless there can never be any opposition because the purpose of Catholic Education is the development in the individual of another Christ. Catholic Education is a means to an end—the Church.

(2) The question of inbreeding has lost the burning significance it possessed a few years ago.

(3) In general, there is no opposition on the part of accrediting agencies to accept credits in religion if it is given as a content course. Isolated instances are found occasionally in admissions officers. However, it was pointed out, that some Catholic colleges are more reluctant to receive religion credits than are the secular colleges. A plea was entered for more intelligent and better-taught religion courses.

Father Joseph I. Boyle, O.S.A., Villanova College, read a paper entitled "What Effect Will the Recommendations and Conclusions of the Cooperative Study of Secondary-School Education and Its Proposed New Method of Accrediting

Secondary Schools Have Upon the Admission Requirements of Our Catholic Colleges?"

Commission on Living Endowment: Father Stanford, Chairman of this Commission, reported that very few responses had been received as a result of the Commission's circular. In answer to a question from the floor, Father Stanford pointed out that the Commission would take the geographical and economic factors into account in recommending a salary scale. Salaries for Religious would be made comparable to those of equally trained lay professors in the same institution. Colleges having no lay teachers would evaluate the services of religious teachers according to the salary scale of lay professors in nearby colleges of similar size and condition.

Committee on Nominations: The Chairman, Father Alcuin Tasch, reported the following selection of officers:

Chairman: Right Rev. Msgr. William T. Dillon, J.D., Brooklyn, N. Y.

Vice-Chairman: Rev. Charles J. Deane, S.J., New York, N. Y.

Secretary: Brother Emilian, F.S.C., Philadelphia, Pa.

Regional Representative on the Executive Committee of the N. C. E. A.: Very Rev. Edward V. Stanford, O.S.A., M.S., LL.D., Villanova, Pa.

Members of the Admissions Committee of the N. C. E. A.: Mother Grace C. Dammann, R.S.C.J., New York, N. Y.; Sister Cyril Aaron.

(Sister Cyril Aaron replaces Mother M. Frances whose two-year term expired.) It was regularly moved and seconded that the report of the Committee on Nominations be accepted and approved. The motion was carried unanimously.

Social Hygiene: The Chairman requested Father Stanford to repeat the information on social-security legislation which he gave to the Committee on Educational Problems. Father Stanford complied and further referred college ex-

ecutives to Bulletins 1 and 3 published by the Social Security Board, Washington, D. C.

Comprehensive Examinations: Father Deane explained the procedure inaugurated last year at Fordham. A thesis in the major elective is first required. Later there is a two-hour written comprehensive examination. The grade is recorded on the student's permanent record but does not affect graduation. This grade is used as an index to the student's ability to do graduate work. Fordham University is gratified with the results of the first year.

Doctor Deferrari showed that there is a vast divergence of opinion and procedure in the matter of comprehensive tests. The purpose of education should be to interest the student in work, not in credits. The ideal comprehensive examination would be administered to students who, guided by intelligent and trained tutors, did extensive work outside the classroom from a prepared reading list which would be an education in itself. At present, hardly any two colleges, or two departments in the same college, view comprehensive examinations in the same light. The speaker asked for a show of hands to determine how many of the colleges present administer some type of comprehensive test. Eleven institutions responded. (There were about 20 colleges represented in the hall at the time.) Doctor Deferrari explained that at the Catholic University, the department head is free to legislate on such details as: type and preparation of the comprehensive examination, time limit, the passing grade, etc. He decried the practice in one college of giving all applicants a passing mark in this type of test.

In connection with comprehensive examinations, Doctor Deferrari said that at the Catholic University a student of proven ability, on the advice of the Dean and in cooperation with the tutors, may eliminate courses ordinarily regarded as required. It is found that these students do more and better work than ordinary students carrying a full classroom schedule.

Mother O'Byrne related that the same conditions exist at Manhattanville College of the Sacred Heart. The student, of course, is not given credit for those courses from which he has been excused.

Father Tasch inquired if the comprehensive examination had a tendency to do away with the writing of a thesis. The general opinion was in the negative. Six of the colleges represented said that the thesis was required of all candidates for a bachelor's degree.

Very Rev. Thomas Plassmann, O.F.M., regretted the lack of unity of procedure among Catholic colleges. He recommended a definite statement of aims and procedure, and a firm adherence thereto.

Catholic Students Federation: The pernicious platform of the American Students Federation was reviewed. Very little information was advanced concerning the Catholic Students Federation, the Catholic counterpart of the A. S. F. It was recalled that the Catholic Educational Association of Pennsylvania went on record at its last meeting as favoring a wider student participation in inter-collegiate activities that are not actually dangerous. The good influence of Catholic philosophy is needed as a balance in many student-guided associations.

The Chairman's Address: Monsignor Dillon took for his topic: "Trends in Life."

Teachers' Unions: Due to the lack of time, no discussion was entertained on this topic. The Chairman read the motion passed by the Committee on Educational Problems the previous evening: In view of the trend of unionizing college professors, the Catholic colleges should recommend to their lay professors that they take membership in the Association of American University Professors.

Parish Trust Fund: Time permitted but a bare statement of the discussion carried on by the Committee on Educational Problems. The Chairman urged all to give the plan as much publicity as possible.

At 11:45 A. M. it was regularly moved and seconded that the meeting adjourn. (The motion was carried unanimously.)

These minutes were sent by me to the various members and were approved. At the kind invitation of Sister M. Frances, Dean of Notre Dame College in Baltimore, Md., the Committee on Educational Problems met at that college, February 11, 1939. The minutes of the meeting follow:

The meeting was called to order at 10:30 A. M., by the Chairman, Right Rev. Msgr. William T. Dillon, J.D., in the College Library. The following Committee members were present:

Right Rev. Msgr. William T. Dillon, J.D., Brooklyn, N. Y., Chairman; Very Rev. Edward V. Stanford, O.S.A., Villanova, Pa.; Very Rev. Robert J. Gannon, S.J., New York, N. Y.; Very Rev. Edward J. Walsh, C.M., New York, N. Y.; Mother Grace C. Dammann, R.S.C.J., New York, N. Y.; Sister M. Frances, S.S.N.D., Baltimore, Md.; Mother M. Ignatius, Rosemont, Pa.; Brother Emilian, F.S.C., Secretary, Philadelphia, Pa.

The minutes of the November meeting were read and approved.

National Federation of Catholic College Students: The Committee continued a discussion of the Federation begun at the previous meeting. Mr. Edward Kirchner, now studying at the Catholic University, is the International President of *Pax Romana*. At his invitation, the 1939 Meeting will be held in New York, with Fordham University acting as host. The University, however, has no part in the preparation of the program or the invitation of members and guests. The program will be decided upon at a meeting in the Central Headquarters of the *Pax Romana* during Easter time. To date no information has been released concerning the meeting.

Membership in the *Pax Romana*, it was pointed out, is limited to federations of students. Manhattanville College

of the Sacred Heart and the Baltimore-Washington federation reported activity.

The Committee did not favor an indiscriminate Catholic participation in many so-called non-sectarian student organizations. Injury to faith and moral ideals, and in some instances cited, physical violence have resulted from such participation.

The needless multiplication of unnecessary student organizations inaugurated to satisfy selfish motives or pride of a group of students was decried. *Motion:* It was regularly moved and seconded that a committee be appointed to study further student federations and associations and to report to the Regional Unit at the Atlantic City Meeting.

Social Security and the Colleges: The Commission appointed by the Association of American Colleges to study the proposed cancellation of the exemption in favor of charitable and educational institutions, met during the Association's convention in Louisville. The Commission voted to oppose the cancellation and the Board of Directors, divided on the question, presented the matter on the floor of the general meeting without recommendation or approval. After much debate, the delegates, by a slight margin, approved the cancellation of the exemption. Later events tend to confirm the Commission's fear that in addition to the old-age security obligation, the colleges would be forced to pay an unemployment tax.

The Committee discussed the following telegram sent by the Executive Director of the Association of American Colleges, Guy E. Snavely, to member institutions: "New York, February 6, 1939. Public Relations Commission today voted vigorously against inclusion private non-profit colleges in unemployment compensation as costly and unnecessary and as violating fundamental principle of tax exemption. Stop. Commission interprets old-age pension approved by narrow margin at Louisville as undesirable is inseparably linked with unemployment feature or if regarded as precedent for

taxation in general. Stop. Please wire confirmation or comment."

Motion: It was regularly moved and seconded that the Committee advise the members of the Regional Unit to go on record as confirming the action of the Public Relations Commission of the Association of American Colleges and recommends that telegrams be sent by member institutions giving their individual confirmation.

The meeting recessed for lunch at 12:00 o'clock noon; discussion resumed at 1:15 P. M.

Guidance Work: It was felt that the Catholic colleges have been diligent and successful in religious and moral guidance without benefit of highly complicated and mechanized systems popular at present. Every institution represented on the Committee has some form of student guidance.

Among the considerations discussed were:

(1) Some students, even in the senior year, are in a state of confusion and are badly in need of educational and vocational guidance.

(2) Many students resent the personal probing so characteristic of modern guidance systems.

(3) Guidance talks should be informal, but there should be a fixed time for these conferences.

(4) In the new high-school curriculum, guidance will hold a very important position.

The Committee went on record with the following recommendations:

(1) That in addition to the moral and spiritual guidance already well established in our colleges, vocational guidance as a science should be seriously undertaken.

(2) There is a lack of Catholic teachers who are properly qualified for guidance both in high school and college. This emphasizes the need for courses where such teachers can be prepared.

Motion: It was regularly moved and seconded that a paper on guidance in the Catholic college be prepared and delivered at the Atlantic City Meeting.

Religion Courses for Non-Catholic Students: The general practice of institutions present is to excuse non-Catholic students from attendance at religion class; boarding students are required to attend Mass on Sunday if they do not attend their own churches. At St. Joseph's College for Women, Brooklyn, non-Catholic students must attend religion class, but are not obliged to attend religious services. (This is a non-boarding college.) At Fordham University, there is a special annual retreat for non-Catholic students.

National Honor Societies: The Chairman outlined the history of *Kappa Gamma Pi,* the national honor society of Catholic women's colleges. This society, active in some institutions, appears to be of little significance in others.

From personal experiences, some members of the Committee named *Phi Beta Kappa,* national honor society, unwilling to admit Catholic colleges to membership. However, the Committee doubted the wisdom of instituting a Catholic Honor Society fashioned after the model of *Phi Beta Kappa.* It went on record as follows: Having discussed national honor societies, it cannot see at the present the necessity or advantage of forming a new honor society for Catholic students. It is the opinion of the Committee that all Catholic colleges aspire to membership in *Phi Beta Kappa.*

Regents' Inquiry: The Regents of the University of the State of New York and the Department of Public Instruction of the State of Pennsylvania have definitely espoused the cause of a fifth year of preparation for the high-school teacher. In both States, the details of the curriculum of preparation are indefinite and uncertain. The Committee deferred action until more information is available.

A strong plea was registered that professional courses in education be removed from the Liberal Arts College if possible.

Miscellany:

(1) The Secretary was instructed to canvass the colleges before the annual meeting for discussion topics.

(2) Suggestions for the improvement of the annual meeting were sought.

(3) Mother Grace Dammann spoke briefly on "Courtesy and Professional Ethics Among Catholic Colleges" with reference to hiring professors and in the matter of recruiting students.

(4) The Chairman asked for a rising vote of thanks to Sister Mary Frances and to the Faculty of the College of Notre Dame of Maryland for the hospitality extended to the members of this Committee during the present meeting.

The meeting adjourned at 3:45 P. M.

I beg to report at this time that the Unit seems very active, most cooperative, and vital. There are two recommendations that seem to me advisable:

The first is that the application of the New England colleges for the formation of their own Unit be approved. While we have a common objective, they have a local problem that requires a specific solution. They have been most helpful to the Eastern Unit and are deserving of its great gratitude.

It also seems opportune to me to suggest that the matter of separating the colleges and high schools should also be considered in the various units. I think there is a grave danger that the colleges by reason of their prestige, may overshadow the high schools which have a very real problem.

I wish, at this time, to express my sincerest admiration for the splendid work of the officers of the organization, local and national.

Respectfully submitted,

WILLIAM T. DILLON,
Chairman.

BROTHER EMILIAN, F.S.C.,
Secretary.

REPORT OF THE MIDWEST UNIT

Since the last annual meeting of this Department at Milwaukee, Wis., the activities of the Midwest Unit may be summarized as follows:

(1) Three meetings of the Committee on Educational Problems, at Milwaukee, Wis., April 20, 1938; at Chicago, Ill., November 11, 1938 and February 22, 1939.

(2) The annual meeting of the Midwest Unit in conjunction with the North Central Association of Colleges and Secondary Schools in Chicago, Ill., March 29, 1939.

(3) The College Newsletter in which the activities of the Midwest Unit have been published in detail.

The officers during 1938-1939 were:

Chairman, Rev. E. A. Fitzgerald, Dubuque, Iowa.

Vice-Chairman, Dr. E. A. Fitzpatrick, Milwaukee, Wis.

Secretary, Sister M. Evangela, B.V.M., Dubuque, Iowa.

Delegate to Executive Committee of the College and University Department: Mother Mary T. O'Loane, R.S.C.J., St. Louis, Mo.

Representatives on Committee on Membership: Sister Mary Madeleva, C.S.C., Notre Dame, Ind.; Rev. William J. McGucken, S.J., St. Louis, Mo.

Editor of the College Newsletter appointed by the Chairman: Rev. Samuel K. Wilson, S.J., Chicago, Ill.

Committee on Educational Problems appointed by the Chairman who is ex-officio a member: Rev. William F. Cunningham, C.S.C., Notre Dame, Ind.; Sister Claire, O.S.B., St. Joseph, Minn.; Sister Mary Evangela, B.V.M., Dubuque, Iowa; Dr. Edward A. Fitzpatrick, Milwaukee, Wis.; Rev. Julius W. Haun, Winona, Minn.; Very Rev. Anselm M. Keefe, O.Praem., West DePere, Wis.; Dr. Arthur M. Murphy, Leavenworth, Kans.; Very Rev. Walter C. Tredtin, S.M., Dayton, Ohio, who resigned in July, 1938, when he was elected Provincial of the Society of Mary.

This Committee, including the Chairman, represents

three universities, three colleges for men, and four colleges for women distributed among seven states: Iowa, 2; Minnesota, 2; Wisconsin, 2; Indiana, 1; Kansas, 1; Missouri, 1; and Ohio, 1.

The first meeting of this Committee was held at Mount Mary College, Milwaukee, Wis., on April 20, 1938. At that meeting committees were appointed to study the problems of Academic Tenure in Catholic Colleges, Faculty Inbreeding in Catholic Colleges, and the Library Holdings of Catholic Colleges in the North Central Association of Colleges.

The second meeting was held at the Stevens Hotel in Chicago, Ill., on November 11, 1938. The problems discussed were: the College Newsletter, the Preparation of Profile Maps of the Catholic College Libraries of the North Central Association of Colleges, Academic Tenure, Evaluation of Contributed Services in Catholic Colleges, Honors Courses, and the Multiplicity of Catholic Colleges. Mr. Clement Holland, of Nazareth College, Michigan, a graduate student at the University of Minnesota, was authorized to proceed with a doctoral dissertation on "The Student Personnel in Catholic Colleges" provided that he secures the active guidance of a Catholic priest.

The third meeting was held at the Stevens Hotel in Chicago, Ill., on February 22, 1939. The principal purpose of the meeting was the drafting of the program for the annual meeting to be held in March 1939.

The annual meeting was held in Chicago, Ill., on March 29, 1939, in conjunction with the North Central Association of Colleges and Secondary Schools.

Two sessions, morning and afternoon, and a joint luncheon with the Midwest Unit of Catholic Secondary Schools were held. His Excellency, Archbishop Beckman, of Dubuque, Iowa, and the Reverend Doctor George Johnson, Secretary General of the N. C. E. A., were guests of honor at the meetings and the luncheon. Doctor Johnson briefly outlined the preparations being made for the national

meeting in Washington, D. C., and explained some of the projected legislation which would affect our educational institutions, such as federal aid to education, social security, etc.

Mother Helen Casey, R.S.C.J., of Duchesne College, Omaha, Nebr., explained their experiment with "A Humanities Course in a Liberal Arts College." Rev. Charles O'Hara, S.J., St. Louis University, discussed her paper. Dr. George F. Donovan, of Webster College, Webster Groves, Mo., read a paper on "The Establishment of a Catholic Tone in Standards Evaluating Catholic Colleges." Very Rev. Anselm F. Keefe, O.Praem., of St. Norbert College, West DePere, Wis., led the discussion.

At the joint luncheon of the Midwest Unit of Catholic Colleges and Secondary Schools, Brother Eugene Paulin, S.M., Maryhurst Normal, Kirkwood, Mo., and Rev. Wilfred M. Mallon, S.J., St. Louis University, Missouri, presented papers on "The Integration of the High School and the College." The members of the Board of Review of the North Central Association of Colleges were present as our guests at the luncheon which was attended by 325 members of our Catholic colleges and secondary schools of the Middle West.

At the afternoon session, Rev. William F. Cunningham, C.S.C., of the University of Notre Dame, who had made a study of the 42 Catholic college libraries from data in the office of the Secretary of the North Central Association of Colleges, presented a paper on that subject. He had prepared profile maps showing the comparative standing of the Catholic college libraries as rated by the North Central Association. Mr. William Haggerty, from the North Central offices, was present to answer questions and to explain how the ratings were made.

A paper on "The Administrative Duties of Instructional Officers in Catholic Colleges and Universities," prepared by Rev. Charles C. Miltner, C.S.C., of the University of Notre Dame, was read by Dr. Leo Kuntz from the same

university. The subject was discussed by Sister Claire, O.S.B., of the College of St. Benedict, St. Joseph, Minn. "The Place of the Lay Teacher in a Catholic College" was the subject of a paper by Rev. Joseph A. Schabert, Ph.D., of the College of St. Thomas, St. Paul, Minn. Dr. Paul Kiniery, of Loyola University, Chicago, Ill., presented the discussion. The final paper of the session, "Academic Tenure in Catholic Colleges and Universities," was presented by Dr. Edward A. Fitzpatrick, of Mount Mary College, Milwaukee, Wis.

A report was submitted by the Editor of the *College Newsletter,* Rev. Samuel K. Wilson, S.J., of Loyola University, Chicago, Ill. His report showed that this *Newsletter* of the Midwest Unit now has a national circulation among our Catholic colleges and universities. For this year, in addition to five copies sent to every Catholic college and university holding membership in the College and University Department of the N. C. E. A., there are 14 Catholic universities, 62 Catholic senior colleges, 1 Catholic junior college, and 20 individuals subscribing for the *College Newsletter.* The financial statement to March 29, 1939, showed that for the year 1938-1939, $481.50 had been received for subscriptions and the national office had allocated a subvention of $200.00 for the project. In view of the financial status of the *Newsletter,* the Executive Committee of the Midwest Unit of the N. C. E. A., authorized the Editor to publish serially the library list which the Library Committee of the College and University Department of the N. C. E. A. is preparing. In the March 1939 issue the first list of books on Education, Religion, and Sociology was printed.

The Editor's report also showed that in the first eight issues of the *College Newsletter* a total of 2,050 column inches of educational material have been printed and that its columns have been open to the other regional units of the N. C. E. A.

Rev. William J. McGucken, S.J., St. Louis University, Chairman of a sub-committee of the Midwest Unit, submitted a partial report on a study of "The Evaluation of Contributed Services in Catholic Colleges and Universities According to the Manual of Accreditation of the North Central Association of Colleges." His committee was continued for another year.

The Chairman announced that he had appointed Rev. Samuel K. Wilson, S.J., of Loyola University, Chicago, Ill., Chairman of a Library Committee to act with representatives from the North Central Association of Colleges in the revision of their library lists. The Midwest Unit of the N. C. E. A. hopes thereby to secure adequate representation of Catholic books and periodicals on the new library list which will be prepared during this coming year.

The report of the Nominating Committee presented the names of the following for regional officers in the Midwest Unit for the coming year. The Secretary was instructed to cast one ballot for the nominees who were declared elected. They are:

Chairman, Edward A. Fitzpatrick, Ph.D., Milwaukee, Wis.

Vice-Chairman, Rev. Joseph A. Schabert, Ph.D., St. Paul, Minn.

Secretary, Sister Claire, O.S.B., St. Joseph, Minn.

Representative on the Executive Committee, College and University Department: Rev. William J. McGucken, S.J., St. Louis University, Mo.

Representatives on Committee on Membership: Sister Mary Evangela, B.V.M., Dubuque, Iowa; Very Rev. John A. Elbert, S.M., Dayton, Ohio.

The meeting adjourned at 5:00 P. M.

Respectfully submitted,

EDWARD A. FITZGERALD,
Chairman.

REPORT OF THE SOUTHERN REGIONAL UNIT

The meeting came to order promptly at 2:00 P. M. Some 35 college and university delegates were present, a very good representation in view of the small number of Catholic institutions of that rank in the South.

Since the minutes of the previous meeting had been distributed in mimeograph form, a motion was made, seconded, and carried to dispense with the reading of the minutes.

The first speaker to address the meeting was Rev. Andrew C. Smith, S.J., Dean of Spring Hill College. Father Smith spoke at some length on the subject, "Academic Freedom and Tenure." He analyzed the statement of policy proposed for adoption at the last meeting of the Association of American Colleges; pointed out the gratifying article recognizing the institution's right to limit academic freedom in the classroom for religious or other aims of the institution; delayed at length on the unacceptable statement that the institution has no control over the utterances of instructors outside the classroom and showed how this could in no wise be approved by Catholic institutions; explained the proposed policy of making any teacher's tenure permanent after a probationary period of six years; ended by urging all Catholic colleges and universities to draw up definite statutes regulating tenure and promotion. Several speakers followed Father Smith, stressing points brought out by Father Smith or bringing out new aspects of the subject.

The second to address the meeting was Very Rev. Walter F. Golatka, S.M., President of St. Mary's University of San Antonio. Father Golatka read a very instructive paper on "Proposed Social Security Legislation as Affecting Private Educational Institutions." He prefaced his paper by the remark that the House Ways and Means Committee had very recently exempted private non-profit educational institutions from the provisions of the bill. Nevertheless, the paper was very informative and gave an accurate and close

analysis of the legislation that had been proposed and that still could possibly become law, although not probably. At the end Father Golatka answered various questions on detailed articles of the legislation and on possible interpretations.

The third and last speaker was Rev. P. A. Roy, S.J., Dean of Loyola University of New Orleans. The subject was "Salary Schedules Allowed By the Southern Association for Contributed Services." Father Roy read the different scales of salaries allowed; indicated the unfairness of basing these on degrees and not on rank, a radical and discriminatory departure from ordinary procedure; pointed out how a priest, Brother, or Sister with years of fruitful experience and of great ability would often be rated, in salary, lower than the actual salaries paid laymen in a lower rank, etc.; strongly urged united action by the Catholic institutions of higher education to obtain a fair salary rating; for this purpose urged the need of statutes regulating tenure and promotion and applied equally to laymen and to religious or clerical teachers. A lively discussion followed the address, and a motion was made, seconded, and carried to the effect that sample statutes should be sent to all delegates by Father Andrew Smith, that next year we should appoint a committee to go into this matter thoroughly with a committee of the Southern Association in an endeavor to secure fair treatment for Catholics in the matter of Contributed Services.

Election of officers: Chairman, succeeding himself, Rev. John W. Hynes, S.J., New Orleans.

Vice-Chairman, succeeding himself, Very Rev. Patrick J. Haggerty, C.S.C., Austin, Tex.

Secretary, succeeding herself, Sister M. Calixta, C.C.V.I., San Antonio, Tex.

Member, Executive Committee, Sister M. Anastasia, Louisville, Ky.

Member of Committee on Membership, Rev. Edward J. Murphy, S.S.J., Ph.D., New Orleans, La.

Delegate to Department's Commission on Educational Problems and Research, Very Rev. Walter F. Golatka, S.M., San Antonio, Tex.

On motion the meeting was adjourned at 4:30 P. M.

Respectfully submitted,

JOHN W. HYNES, S.J.,
Chairman.

REPORT OF THE WESTERN REGIONAL UNIT

The two sessions, morning and afternoon, were presided over by the Chairman, the Right Reverend Abbot Lambert Burton, of St. Martin's College, Lacey, Wash. The morning session was devoted to a discussion of the Social Security Act. Rev. Thomas Hanley, O.S.B., Ph.D., professor of Political Science at St. Martin's College, Lacey, Wash., read a paper in which he made five proposals regarding the stand to be taken by Catholic schools in this matter. The proposals are indicated on a separate sheet appended here. Discussion on the Social Security Act followed, led by Sister Miriam Theresa, H.N., Ph.D., professor of Social Science at Maryhurst College, Owego, Oreg. It was decided that the problem was a national one—not a regional one—and that the Western Regional Unit go on record to express their willingness to cooperate in any legislation which the officers of the N. C. E. A. may decide to take.

The afternoon session was devoted to general problems. It was suggested that the time of the annual meetings be changed to one more convenient to a larger number of colleges—perhaps the third week in February. It was also suggested that the place of meeting rotate from year to year. Since the representation was small, the Secretary was instructed to contact all member schools and to find out their wishes in the matter, and to give results to the Chairman, who would decide this question for the coming year, at which time it will again be taken up.

The Secretary was also instructed, after some general discussion, to contact all western colleges who are not members of the Association and to encourage them to join.

Some suggested that the membership could be enlarged by inviting diocesan superintendents, high-school principals, etc. to the meetings. This was opposed as being contrary to the spirit of the Association, which has regular departments for each of these classes (although not in the West).

The question of electing officers from colleges that are not members of the N. C. E. A. was brought up and it was decided that the practice should not be continued. As a result, Right Rev. Abbot Lambert Burton refused to be considered for re-election as chairman, since St. Martin's College, Lacey, is not yet a member.

As a result of elections the following officers went into office:

Chairman: Sister Miriam Theresa, H.N., Oswego, Oreg.

Vice-Chairman: Rev. John Lane, C.S.C., A.M., Portland, Oreg.

Secretary: Sister M. Rose Augusta, H.N., Spokane, Wash.

LAMBERT BURTON, O.S.B.,
Chairman.

REPORT OF THE COMMITTEE ON GRADUATE STUDIES

The Committee on Graduate Studies of the College and University Department of the National Catholic Educational Association, met on April 21, 1938, at Milwaukee, Wis. This meeting consisted of a round-table discussion at which were present about 20 Presidents and executive officers in charge of graduate work in Catholic institutions.

The Chairman of the Committee on Graduate Studies presided and the discussion was entirely informal. It dealt for the most part with the following points:

(1) What language requirement, if any, should be enforced for the master's degree: introduced by Rev. Lawrence A. Walsh, S.J.

(2) What is the essential difference between undergraduate and graduate courses exclusive of seminars: introduced by Doctor Fitzpatrick.

(3) Should a dissertation or thesis be required for the master's degree and, if so, what should be its nature: introduced by Rev. Philip S. Moore, C.S.C.

The discussion was successful in bringing out various points of view. In the opinion of the Committee these round-table discussions show promise of becoming an increasingly valuable medium for mutual stimulation and interchange of ideas and practices. It is the intention, therefore, of the Committee to continue them with full confidence in the splendid support given by the officers of the College and University Department, not only in supplying facilities for such meetings but also for encouraging in every way development of Catholic scholarship.

A second meeting of the Committee was held on January 12, 1939, at Louisville, Ky. At this meeting the Committee discussed the nature and details of program to be offered both in the general session and in the round-table conference of the 1939 Convention. The recommendations were transmitted to the President and Secretary of the College and University Department.

The Committee has no specific recommendations to offer at this time beyond those already presented. It urges, however, most strongly the continuation of the policy already approved by the Department and inaugurated in 1938.

Respectfully submitted,

THURBER M. SMITH, S.J.,
Chairman.

REPORT OF THE COMMITTEE ON LIBRARIES AND LIBRARY HOLDINGS

At the 1938 Annual Convention of the College and University Department your Committee on Libraries and Library Holdings presented in some detail a history of various projects in the preparation of book lists undertaken by the National Catholic Educational Association in recent years. A summary of these projects may be helpful as an introduction to this report.

In 1935 the Commission on Accreditation under the chairmanship of Dr. Edward A. Fitzpatrick, finding that the standard list of books by which the North Central Association judged college libraries seriously neglected Catholic works, began the preparation of a list of books by Catholics which it hoped would be made a supplement to the North Central list. Since this matter primarily concerned the colleges of our Midwest Regional Unit, in the following year this work was turned over to that Unit's Committee on Educational Problems. In 1937, however, it became known that a revision of the Shaw list would probably be made and since that list is considered standard throughout the country, the President of the College and University Department appointed the present national Library Committee to take over the Midwest Unit project and attempt to secure the inclusion of Catholic works in the Shaw list itself. This venture came to nothing because, the anticipated subvention for the Shaw list revision being withdrawn, the revision was abandoned for the time being.

Believing, however, that the list of books it was preparing would be of considerable value to the Catholic colleges of the United States, whether it were included in the Shaw list or not, your Library Committee continued its work with a revised objective. That objective, which it is now working to attain, is the compilation of a list of scholarly books by Catholic authors which should be in every Catholic college library.

At a meeting held in Winona, Minn., on October 4, 1938, the Committee decided to ask certain recognized Catholic scholars to prepare new lists of books in their respective fields, using the lists submitted to the College and University Department at its Louisville convention as a base and making additions to and deletions from them in accordance with four norms established by the Committee. These norms are as follows:

(1) The lists are to include only books by Catholics. They may, however, include books written by converts before their entrance into the Church.

(2) All books listed must be scholarly and either written in English or translated into English. (The question of whether or not a book is scholarly is left to the decision of the sponsor of each field.)

(3) Excellence of literary form is not necessarily a requirement for inclusion in the list unless the book in question has literary pretensions in itself.

(4) No limit is placed on the number of works to be selected in each field.

In accordance with the Committee's decision, various Catholic scholars were asked to participate in this work and during the past few months they have prepared and submitted to the Committee lists in all but two of the following fields: classical languages, economics, education, English, general reference books, German, history, philosophy, natural science, political science, psychology, religion, romance languages, and sociology. The two lists which have not yet been completed will be finished and in the hands of the Committee very shortly.

On occasions our project has been sharply criticized by certain scholars who have failed to understand just what your Committee is trying to do. Such critics have opposed the basis upon which the present list is being prepared on the ground that scholarship is not Catholic and that consequently selections should not be limited to works by Catholics alone. The Committee realizes, of course, that many

scholarly books which should be in Catholic college libraries have been written by non-Catholics. It is not attempting, however, to compile a list of all books which should be in these libraries. Several lists purporting to fulfill that purpose are already in existence and it is specifically because these lists do not give the works of Catholic authors the attention they should have, that the Committee has limited its selection to books by Catholics.

Early in the work of the Library Committee negotiations to secure the assistance of the Catholic Library Association were begun. It was hoped that the Library Association would supply the Committee with the necessary bibliographical data for the titles included in its list, and assist in securing their incorporation in the Shaw list supplement. After considerable correspondence with Father Colman Farrell, O.S.B., President of the Catholic Library Association, such an agreement was reached. He appointed a committee of librarians to collaborate with the Library Committee, and it has been of considerable assistance by supplying the bibliographical data for the lists presented to it thus far. This committee consists of Sister Mary Serena, O.P., Rosary College, River Forest, Ill., Chairman; Sister Mary Claudia, Marygrove College, Detroit, Mich.; Sister Francis Clare, Our Lady of the Lake College, San Antonio, Tex.; and Sister Rita Claire, St. Mary's College, Notre Dame, Ind.

About the middle of last year the publishers of the Shaw list indicated that in the fall they would again begin work on their proposed revision and that they would be willing to consider suggestions from Catholic groups. These suggestions, however, could include only new books or new editions of older books published in the last eight years, since that is all the projected supplement of the Shaw list will contain. Since the Library Committee believed that its list would be of comparatively little value if it were limited to the last eight years, it agreed with Father Farrell

that the Catholic Library Association should handle all relations with the Shaw list publishers and that the Library Committee should continue preparing its list on the basis already decided upon. The Library Association will use its own judgment about whether or not to use the Library Committee's list in making its suggestions for the Shaw list supplement.

In January of this year the Executive Committee of the College and University Department recommended that if financially able to do so, the *College Newsletter* should begin the publication of the Library Committee's lists. Your Library Committee and the Editorial Board of the *Newsletter* decided shortly thereafter to publish a library supplement with the March and May issues of the *Newsletter* and to continue the supplement in the fall if the necessary funds are available. The Committee believed it would be very valuable to give the colleges this opportunity to criticize the lists before their final publication either in a pamphlet or in one of the N. C. E. A. Bulletins. The lists in religion, education, and economics and sociology were published with the March issue of the *College Newsletter* and in all probability the lists in history and philosophy will be published in May.

A recent development of your Library Committee's work is a throwback to the original purpose for which the old Commission on Accreditation prepared its booklist. Word was received not long ago from Secretary Brumbaugh of the North Central Association that a revision of the list of library holdings by which the North Central judges the libraries of its member institutions would shortly be made and that if the Library Committee wished to submit a list of Catholic books its suggestions would be gladly received. Mr. John Cory of the University of Chicago, who is in charge of revising the North Central list, has had several conferences with the Chairman and other members of your Library Committee and the following plan of action has been tentatively agreed upon:

Since your Library Committee is a national group, representing the College and University Department as a whole, it did not believe it had authority to act in a matter affecting only the Midwest Unit. Accordingly, it recommended to Father Fitzgerald, Chairman of the Unit, that he appoint a Midwest Unit Library Committee to handle the negotiations with the North Central Association. This Father Fitzgerald did, naming a committee with the same personnel as your Library Committee. As the Unit has no funds to finance the study this committee must make, Loyola University of Chicago agreed to underwrite the project and bear its entire cost. The booklist which your Library Committee has prepared will be used as a base in considering the titles to be suggested to the North Central Association and the study should be concluded and its results submitted to the North Central within a month or at most six weeks.

In conclusion, may I say that while the term of office of your present Library Committee expires this morning, its work is by no means completed. As a matter of fact, it is apparent that the work of a library committee can never be considered finished.

My written report contains several recommendations in the form of a resolution. However, since the Library Committee has had no opportunity to study these recommendations and to come to a decision concerning them, I shall conclude my formal report at this point without presenting any formal recommendations of the committee. I might, however, as a minority report state my personal opinion.

I believe it is quite evident that a permanent commission on libraries should be established. It should have a definite term of office and should report to the Department annually. I think that at least within the coming year such a commission should be constituted and should be empowered to

formulate its aims and objectives and at the next annual meeting recommend a method of selecting its personnel.

Respectfully submitted,

SAMUEL K. WILSON, S.J., *Chairman.*
EDWARD A. FITZGERALD.
JULIUS W. HAUN.
SISTER MARY ALOYSIUS MOLLOY, O.S.F.

REPORT OF THE COMMITTEE ON EDUCATIONAL PROBLEMS

The Committee on Educational Problems and Research of the National Catholic Educational Association was created at the time that the Association was reconsidering its accreditation procedure. It was felt that our procedures were too largely imitative of the ordinary procedures of the regional standardization bodies, and our less strict duplication of the processes was getting us nowhere. The procedure was quantitative rather than qualitative, and was judicial resulting in some kind of decision, rather than educational resulting in educational improvement. The need was expressed for two things:

(1) An emphasis on the factors of special importance in achieving the Catholic Educational aim.
(2) An emphasis on an educational procedure that would definitely result in educational improvement.

Our special concern in this review is not to restate the new accreditation process but to note its implications for Educational investigation and educational research. It is significant that the revision of standards in one of the accrediting agencies cost in the hundred thousands, and a staff is necessary to put the revision into effect. Such resources are not available to us.

The express needs for an accrediting procedure which will emphasize the Catholic objective in the light of the means to achieve it and to result in Educational improvement raises a number of problems that is basic to an accrediting process. The whole problem of religion in the college curriculum and in college education is involved. The nature of courses in philosophy or the organization of a college curricula in philosophy is involved. The relation of the intellect to the will in college education must be faced, if we are going to the heart of the problem. Then, of course, there is the need for the translation of the substantive problems into the techniques of accreditation.

It was assumed that when the Membership Committee, now in charge of accreditation, seriously faced its problems that there would be referred to the Committee on Educational Problems and Research the statement of the problems which it would like investigated. It is expected that this will happen in the coming year. It must be kept in mind that the only functions of this Committee in this process is investigation and research, it has no responsibility whatever for the administration of the accreditation process. Of course, the Committee on Membership is free to disregard the reports, to modify them, or to take the conclusions in whole or part.

A step in this program was taken at this national meeting. The Committee on Membership met and decided, among other things, it would require of institutions applying for membership this standard:

(1) An integrated program in religion to include at least eight semester hours of instruction in religion.

The Committee on Membership has referred this statement of its policy to the Committee on Educational Problems for investigation and report.

II

Great emphasis has been given in recent years to the importance of continuing self study as a function of the administration of colleges and universities. There must go along with the operating activities of an institution an independent process of self-cricitism and evaluation, if the college is to be well administered. This Committee is ready to undertake an investigation of this process if the Department desires it.

To indicate the possibilities of this self study—and to show what was being done—we listed in last year's report a list of 49 administrative studies—some very brief in length and others of considerable volume that were actually made in Catholic colleges. We listed also 33 suggested

problems for investigation based on the expressed needs of our member institutions.

Three things ought to be done in this connection, as follows:

(1) A copy of all such reports ought to be filed currently with the Chairman of this Committee.
(2) Expense ought to be authorized to distribute these reports to colleges upon request, or perhaps to mimeograph * complete reports or summaries for distribution to the member institutions if exceptionally good. (This work might be done by the Secretary of the Department.)
(3) Annual listing of such reports.

This year we are carrying out with the reports that have been sent us, the "Exhibit idea" upon which we reported last year. There is made available to the members attending this convention the actual studies made in a number of colleges during this year. The list of studies exhibited with the name of the college submitting the exhibit are given in an appendix (A).

An interesting experiment is being made at Mount Mary College, Milwaukee, Wis., this year in which a statement of the educational policies and practices of the college is being attempted in place of the conventional students' annual. The money ordinarily spent for the annual, without fruitful results, becomes available for a constructive educational service of rich potentialities. In this case it will serve as a decennial report of the work of the institution.

III

We notice the very wise provision in the regional units for regional Committees on Educational Problems. In former reports of the Committee we suggested that it be its function to coordinate, not only institutional research but also the research of regional units. We do not now review

* Publication in the news letter or in journal should be considered.

the work of regional Committees on Educational Problems, but we suggest as a first step in coordination that the chairman or other representatives of regional committee shall be *ex-officio* members of the national Committee. It shall be the duty of such special regional members to keep the members of the national committee informed through the national chairman of all studies undertaken and of all studies completed by the regional units.

IV

In the original planning of the Committee we use the phrase that it might serve as a means for a national organization of cooperative research. We might make a beginning during the coming year of a project that will take many years: *A History of Catholic Education in the United States.* There are, of course, many other topics that might serve this purpose perhaps equally well and could be added but this seems a good one to begin with. The general history, of course, might be divided into types of institutions or periods, or the problem might be taken up in other ways. There has appeared histories of Catholic Education in an individual State, though the diocese should be our normal unit. There are histories of individual orders, and biographies of founders of orders. There is bibliographical materials such as Father Parson's bibliography of early Catholic Americana. There are doctoral dissertations on individual topics.

We should like to try out this project this year by taking the following steps:

(1) By having individual teachers furnish the Committee with any bibliographies they have compiled. The Committee will make a consolidated bibliography available to all workers in the field.

(2) By having religious orders furnish us bibliographies of the material relating to their order, its founders and great teachers, and if possible a bibliography of available documents and their location.

(3) By having dioceses furnish us bibliographical material relating to the diocese and a bibliographical index of documents and other available material about bishops, diocesan superintendents, or other persons who did constructive work in the diocese.
(4) By having institutions, universities, colleges, high schools, or elementary schools or other educational institutions furnish similar material regarding their history.
(5) By having institutions furnish a list of any studies in this field under way or completed by teachers or candidates for degrees.

On the basis of this material, if furnished, the Committee will undertake to outline needed studies and to secure the cooperation of individuals and institutions in a plan to undertake the needed studies. It is not our purpose to undertake this project ourselves, but to help organize on a national scale, cooperative research among Catholic institutions.

V

An effective instrument in promoting the program of other national associations has been a series of cooperative research or practical studies resulting in yearbooks or small books. The yearbooks of the National Society for the Scientific Study of Education is an illustration of one. The special studies on the relations of education in a democracy published by the Policies Commission of the National Educational Association are illustrations of the other. We recommend the use of these instrumentalities by this Department, and we shall in the very near future develop the best material for such publications.

VI

It is recommended that the following proposals of the Committee be given effect:

(1) That the Chairman of regional committees on educational problems (or their representatives) be made *ex-officio* members of the national Committee, and serve as liaison officers between the two committees.

(2) That it is strongly urged that lists of studies undertaken in individual colleges and copies of all completed reports be sent to the Chairman of the national Committee on Educational Problems.

(3) That the Committee be directed to furnish currently to the *College Newsletter* and other publications that may be willing to publish them lists of studies undertaken and summaries of completed studies.

(4) That as far as practicable provision be made for the circulation of these reports upon request.

(5) That as a demonstration, the Committee be encouraged to undertake the coordination of research on the history of Catholic Education in the United States and that all the agencies of Catholic education, diocesan school authorities, educational institutions, and religious orders, cooperate in the enterprise, and without any further request to furnish the Chairman of the Committee, the bibliographical material outlined in this report.

Respectfully submitted,

EDWARD A. FITZPATRICK, *Chairman.*
EDWARD A. FITZGERALD.
WILLIAM F. CUNNINGHAM, C.S.C.
SISTER CLAIRE, O.S.B.
SISTER MARY EVANGELA, B.V.M.
JULIUS W. HAUN.
ANSELM M. KEEFE, O.Praem.
ARTHUR M. MURPHY.
WALTER C. TREDTIN, S.M.

PAPERS

THE GIERUT SYSTEM OF GRADING *

REV. JOSEPH A. GIERUT, M.S., PH.D., VICE-PRESIDENT AND DEAN, ST. MARY'S COLLEGE, ORCHARD LAKE, MICH.

Dedicated to the Most Reverend S. S. Woznicki, D.D., Auxiliary Bishop of the Archdiocese of Detroit, Chairman of the Board of Regents of St. Mary's College, Orchard Lake, Mich.

During the period of alchemy (from about 300 A.D.-1500 A.D.) it was believed that the transmutation of the more common metals could be achieved by the power of the Philosopher's Stone, which no one found. Towards the end of the fifteenth century, the iatrochemists under the influence of the Swiss physician, Theophrastus Paracelsus, failed to find the mysterious Elixir of Life, which was supposed to endow the mortals with an indefinite span of life and resistance to all physical illness and deterioration.

It is a very difficult task to attain perfection in the various fields of knowledge and it is much more difficult to measure human learning. Measurement is employed to determine magnitude, size, mass, strength, height, tenor, step, stage, degree. The results of research in the physical and biological sciences are reported in terms of measurement. Measurements have been and are employed in human learning and in education. Many methods of grading and of evaluating mental products, which were and are used in the elementary and secondary schools and in colleges and universities, have been criticised by educators. The unreliability and the variability of grades led educators to investigate the measurements of human learning.

Experiments and studies relative to the unreliability of systems in grading have been conducted by Starch and

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Elliott (1), by Ruch (2), Hartog and Rhodes (3), Kelly (4), Dearborn (5), Traube (6), and others. Rinsland (7) presents a list of selected references on grading systems and improved gradings. Wood (8) records the following humorous incident. A certain college teacher after having corrected a few history papers wrote an exemplar of answers to aid in the grading of other papers. This set of answers, which was accidentally found among the students' papers, was graded by other expert readers. The grade of this paper varied from 40 per cent to 90 per cent.

As far as variability of grading systems is concerned, Odell (9) made a survey of 281 Illinois high schools. He discovered that about one hundred different systems of grading existed. Motsenbacker (10) reports in his thesis that the number of grading systems in Oklahoma is about the same as in Illinois.

The question of a just grade confronts administrative officers, educators, teachers, and parents. Link (11) remarked: "And yet the marking system is one of the few definite points at which education resembles the actual world with its system of incentives and rewards, its mixture of justice and human fallibility." Are we still searching for the Philosopher's Stone and for the Elixir in order to measure *human learning?*

The Gierut System of Grading is organized; it is reliable, valid, flexible, objective, just and mathematically accurate, psychologically sound, applicable to the various departments of Arts and Letters and of Science; it is comprehensible to teachers, students, and parents; and it is simple.

DISCUSSION

Preliminary Remarks. Before proceeding to consider the Gierut System of Grading, it would be well to make several explanatory remarks.

In colleges and universities, the office of the director of studies issues at the semester an academic report which is

necessary to determine the scholastic state of each student and, principally, in order to ascertain the number of weak or negligent students. The percentage of students who have a non-passing grade in one or more subjects does not necessarily derogate from the teacher's ability. After all, there are many factors which are responsible for the student's progress or lack of advancement in a course. In spite of the best and sincerest efforts of the teacher, a certain number of students will inadvertently cultivate negligence, laziness, day-dreaming in class, carelessness in the assignments, a dislike for the subject and similar undesirable habits. These students whose grades are low have no reason for complaint. There are, however, students who need occasional encouragement, or additional clarification of the subject-matter. Naturally, the proper place for questions is in class, whereby all may profit. No doubt, the teacher can readily determine the impertinent student whose questions are presented in order to waste time. Then, there is the student who begins with zeal and fervor and thinks that the good results obtained in the first few examinations or assignments will be sufficient to rest on this glorious achievement. The opposite extreme presents the student who, so to speak, slowly warms up and who by the aid of the midnight candle light expects to acquire in the last two weeks the knowledge that should be carefully obtained throughout the semester.

After issuing the semester reports, sobbing students—whose general attitude manifests unexpected disappointment—and letters from alarmed parents requesting an explanation of the report appear as usual in the office of the director of studies. In each instance, the answer ordinarily is: "The grade of the teacher remains unchanged and no one but the teacher of the respective course can change a given grade, in justice to the student." On this occasion, the question of a just grade confronts adminis-

trative officers, teachers, and parents. At times, a student requests an investigation relative to a low grade. It is found, thus, that only two or three grades are averaged to determine this semester grade. On the other hand, too many grades may cause squeamishness.

A grade is relative. The teacher, however, should be an analyst and a judge, and should not be a mind reader, nor a phrenologist, nor a palm reader, nor a recipient of favors. Intellectual achievement cannot be measured by gravimetric or volumetric methods; human learning cannot be measured in terms of feet, or electrical units. The intellect is a spiritual faculty of the soul. And yet we represent the mental progress by physical methods in terms of numbers, letters, or adjectives. The use of such adjectives as excellent, very good, good, fair, passing, not passing, weak, hopeless, represents generalities. When two or more students are classified as very good, are they on the same level, or is one just a little better than the other? When two or more students are considered fair, are they on the same level of fairness, or is one somewhat better? I frequently like to ask: "How bad is 'not so good' and how good is 'not so bad'." The alphabetical or letter system of grades falls short of being exact. It, likewise, tends to be too general and requires supplementary interpretation. One of the most difficult tasks, for example, is to obtain an average grade from eleven A grades, fifteen B grades, twelve C grades, and two D grades. Immediately it is evident that it is necessary to convert the letters to a numerical value.

Two students are classified as students with a B rating, but after careful investigation it is found that one has an average of 82 per cent and the other 89 per cent. The addition of a minus or plus sign, or two exclamation marks to a letter A does not state precisely the rating. Most of the difficulty arises when evaluation is necessary to determine whether or not the student is eligible for graduation.

The percentage system of grading represents a mathematically accurate, relative evaluation of the student's

intellectual achievement. The semester grade is to be a grade which measures the complete mental achievement in a subject within a semester; consequently, teachers should not be influenced mutually by the grades reported in other subjects. This semester grade should be just, impartial, and comprehensive. It is unnecessary to employ micrometric distinction. The teacher is not only a lecturer who quizzes occasionally. The teacher should present the material in a synthetic form. The student's fruits, in turn, are to be analyzed and judged by the teacher in terms of per cent. This is by no means preposterous. This judgment will take into account the quantity and quality of knowledge. The chemist whose gravimetric or volumetric analysis does not approach accuracy does not comply with the requisite characteristics of a professional analyst, and, consequently, is of little value to his employer. It is on the basis of justice that each teacher should analyze and evaluate accurately each student's achievement. The teacher who is negligent or careless in this respect performs his task inefficiently.

The frequent requests of Rev. J. L. Carrico, C.S.C., Ph.D., Director of Studies at the Notre Dame University, relative to a just grade have influenced me to devise this system of grading.

I have employed the Gierut System of Grading while teaching as a graduate assistant at the Notre Dame University during the years of 1932-36. After having been appointed Dean of Studies at St. Mary's College, Orchard Lake, Mich., in the fall of 1936, this question of a just grade became the object of my study. This method was introduced at Orchard Lake. While attending the N. C. E. A. meeting last spring at Milwaukee, I have informed Rev. Francis L. Meade, C.M., Ph.D., about this system. After further communication with the President of the N. C. E. A., I have been granted the privilege to address this distinguished audience at the Catholic University. In the fall of 1938, Dr. Ira Smith, Registrar at the University of Michigan, extended an invitation to present this system of

grading at an informal session during the meeting of the Michigan Principal-Freshmen College teachers which was held at Ann Arbor. Doctor Carothers, Doctor Williams of the University of Michigan, Doctor Quick of Pittsburgh, and several other educators expressed their desire to study the Gierut System of Grading more closely.

THE GIERUT SYSTEM OF GRADING

The semester grade (S.G.) is dependent upon two units:

(1) Semester class work (S.C.W.)
(2) Final Semester Examination (F.S.E.)

In other words, the class work and the final examination, which includes the subject-matter for the whole semester, enter into the determination of the semester grade. Not less than 50 per cent and not more than 75 per cent is allowed for semester class work; not more than 50 per cent and not less than 25 per cent is allowed for the final examination, i.e.

UNIT I	UNIT II
Semester Class Work (S.C.W.)	Final Semester Examination (F.S.E.)
50%	50%
55%	45%
60%	40%
66%	34%
75%	25%

The flexibility lies in the variability of these two units. Now, it depends upon the administrative officers, or upon a department, or upon the individual teacher to specify the percentage of each unit which enters into the determination of the semester grade, or, in other words, which shall constitute the fraction of the semester grade.

UNIT I

Semester Class Work (S.C.W.). By semester class work is understood the student's intellectual achievement in a course throughout a semester. Of what factors is the S.C.W. to be composed. Naturally, those constituents should be considered which actually indicate mental products and which will purport human learning in terms of the percentage of knowledge acquired. The three following factors comprehensively include intellectual achievement:

(1) Class Recitations (C.R.).
(2) Class Examinations (C.E.).
(3) Class Assignments (C.A.).

The grade for intellectual achievement should not be influenced by neatness, cheerfulness, attitude, or leadership. General traits of behavior and deportment should not be included under mental measurement. If the passing in a course depended upon the red apple which Johnny placed on the teacher's desk, we soon would find out that there may be more lemons than apples on the desk. Some teachers are allergic to the general traits of character. Some teachers report a low grade because the student is tardy, or because he apparently showed no interest in the course. Effort is not considered. Sometimes students expect to influence the teacher by a vociferous or quiet expression of their tedious, hard labor. The results of effort are to be taken into account. All of the virtues, on the one hand, which refer to general traits of good conduct, exemplary deportment, cheerful attitude, and the like, and undesirable habits, strictly speaking, do not enter into mental achievement. The evaluation of the general character traits should be carried out under a special form, such as character rating.

The Three Factors:

(1) *Class Recitation (C.R.).* It is expected that a student becomes acquainted with the subject-matter from day to day. Mental hygiene advocates the gradual acquisition

of knowledge, rather than the hurried, the unorganized, and incompletely specific information, accrued in a concentrated form in the last two or three weeks. Daily work is a sound and logical procedure. The student who neglects his work for days or weeks at a time, or who warms up very slowly, will find out that it is a gigantic task to acquire in two weeks by the aid of a midnight candle light the knowledge that should have been obtained throughout a period of eighteen weeks. This spasmodic, moody, rushed study often leads to incertitude, uneasiness, worry, and, at times, to nervousness, to physical exhaustion, and to subsequent breakdown. Such students expect that the efforts of the final examination, which produce a grade of 90 per cent, will be sufficient.

The purpose of conscientious daily work is to produce satisfactory results. For this reason the teacher should emphasize the daily class recitation factor. Each student should become acquainted with the material covered. The teacher, then, should use his judgment relative to the number of times that each student is analyzed and evaluated. On each occasion a just grade is to be recorded impartially. If a student answers correctly three out of five questions, the grade recorded is 60 per cent. In other words, for each correct answer a grade of 100 per cent is recorded. If a teacher determines to present only three questions, then each correct answer is worth 33 1/3 per cent. If a student fails to answer a set of questions, not more and not less than a zero can be inscribed. Sometimes it is difficult to quiz each student five or more times throughout a semester in order to evaluate the intellectual progress. In this instance, a brief unannounced written quiz given at any occasion to the entire class corresponds to an ordinary oral quiz. This means that grades obtained from an oral quiz or from an unannounced written quiz are classified under Class Recitation grades.

The flexibility of the evaluation of the mental achievement in this field lies in the variability of the percentage of

the average grade obtained from the Class Recitation Factor. Here, the administrative officers, or the department, or the individual teacher may determine the percentage of the average grade for the Class Recitations that constitutes the fraction of the grade for the Semester Class work. It is sufficient to quiz a student twice, in order to obtain an average grade for the Class Recitation Factor. But for the purpose of a normal progressive analysis, it is best to record five or more grades.

Now, from a study of actual and hypothetical cases, in order to encourage daily work, it is best to greatly emphasize the daily class recitation. In other words, when 50 per cent or more than 50 per cent of the average for the C.R. factor constitutes the fraction which enters into the grade for the semester class work, then, the students will immediately realize the importance of the preparation for each class. They, therefore, are motivated to study from day to day, because they are subject to the teacher's analysis from day to day. The recognition of this fact with the development of the habit of daily study is the desired element in education. The teacher must explain this C.R. factor to the students at the beginning of each semester, and must inform the students of the specific percentage of the average for the Class Recitation that constitutes the fraction of the grade for the semester class work. Consequently, those students who study sincerely and conscientiously from class period to class period should have no trouble in acquiring a passing grade or better than that. On the other hand, the negligent, careless student whose average for the Class Recitation Factor is low will find it difficult to pass in spite of the last minute, concentrated preparation for the final examination (refer to Schematic Outline No. 3).

Flexibility of the C.R. Factor:

1, 10, 20, 50, 60, 80 per cent.....OF THE AVERAGE FOR CLASS RECITATIONS.

(2) *Class Examination* (*C.E.*). It is very beneficial to review from time to time the subject-matter which was treated in the classroom. Therefore, an announced written examination, given periodically—for example, every three or four weeks, or after completing a period, phase, or a unit of subject-matter—will blend with the daily work, so much so that both factors (C.R. and C.E.) should mutually compensate and should lead to firmness and certitude in learning. Several marks, then, will suffice in order to calculate an average grade for the Class Examination (C.E.) factor.

The flexibility lies in the variability of the percentage of the average grade for Class Examinations. Once again, the administrative officers, the department, or the individual teacher may determine the specific percentage of the average grade for the C.E. factor that constitutes the fraction of the grade for the Semester Class Work unit.

Flexibility of the C.E. Factor:

1, 10, 20, 50 per cent.. OF THE AVERAGE FOR CLASS EXAMINATIONS.

(3) *Class Assignment* (*C.A.*). This factor implies that the work outside of the classroom may be composed of:

(a) A daily concise written report, relative to the subject-matter covered at each period.
(b) A weekly resume.
(c) A mid-semester analysis.
(d) A term paper.

This work will be based upon the use of reference works suggested by the teacher or dependent upon the student's individual investigation. It may be found that some students are parasites, who continuously copy the work of different scholars, or who occasionally make use of the work of the same or different students. Sometimes it is difficult to prove that an assignment was copied, if the topic assigned is the same for the whole class, or if the sources are the same. Now, a teacher who becomes suspicious may unjustly accuse a student of copying. This immediately ruins mutual confidence. The student develops an aversion towards the

teacher and, eventually, a dislike of the subject. The teacher should emphasize individual accomplishment, which may be difficult and not always excellent. Upon securing proof, however, that a student copied the work of another, then the penalty of a zero is recorded. For failure to report the work on time, the teacher records a zero. With an officially excused absence, the student is permitted to make up the work. In the meantime, the habitual attitude of the teacher towards his students is one of sympathetic understanding.

The teacher in each course determines the number of varied assignments which represent an analysis of the C.A. factor. Here, too, the flexibility lies in the variability of the percentage of the average grade for the Class Assignment factor. And again, the administrative officers, the department, or the individual teacher may determine the specific percentage of the average grade for the C.A. factor that constitutes the fraction of the grade for the Semester Class Work unit. If the percentage of the average grades for the C.R. and C.A. factors have been previously determined, then the percentage of the average grade for the C.A. constituent is obtained by difference. Now, in the light of the explanation presented in the preceding paragraph and upon comparing the C.A. factor with the C.R. and C.E. factors, it may be better to allow less for the former as a constituent fraction of the grade for the Semester Class Work unit. The C.A. factor may be placed on an equal basis with the C.R. or C.E. constituents, as it is deemed by the administrative officers, the department, or by the individual teacher.

Flexibility of the C.A. Factor:

1, 10, 20, 30, 40 per cent..... of the AVERAGE GRADE FOR CLASS ASSIGNMENTS.

A grade of 70 per cent is a passing grade for each Class Factor. Summarizing Unit I, the grade for the Semester Class Work is dependent upon the determined specific per-

centage of the average for the C.R., C.E., and C.A. factors, respectively:

Unit I: GRADE FOR S.C.W.
(1) SPECIFIED % of the Average Grade for C.R. factor.
(2) SPECIFIED % of the Average Grade for C.E. factor.
(3) SPECIFIED % of the Average Grade for C.A. factor.

UNIT II

FINAL SEMESTER EXAMINATION

Final Examination.—The final written examination given at the end of the semester to every member of the class is necessary in order that the student may have the opportunity to organize, to unite the analyzed subject-matter. While the contents of the course were analyzed throughout the semester, the final examination is an occasion for synthesis, for polarization. The final examination includes the subject-matter for the whole semester. For some students, especially for those who neglected daily work, the final examination is a torture. How can a student synthesize the matter, if he did not analyze it? This once again underlies the importance of daily achievement. Furthermore, a student who is certain of his position, relative to the grade for the Semester Class Work unit, will not fear the final examination; on the contrary, he will be at ease, without worry and without nervousness.

The flexibility of Unit II lies in the variability of the percentage of the grade for the final semester examination. Not less than 25 per cent and not more than 50 per cent is allowed for the Final Examination. Since the greater amount of work was required throughout the semester, it is just, then, to allow at least 50 per cent and, much better, to allow more than 50 per cent for the Semester Class Work, Unit I. Consequently, if the percentage for Unit I, S.C.W., is first determined by the administrative officers, by the

department, or by the individual teacher, then the percentage for Unit II is obtained by difference.

Summarizing Unit I and Unit II, we have the Gierut System of Grading:

SCHEMATIC OUTLINE No. 1

S.G.
- Unit I: From 50% – 75% of Grade for Semester Class Work
  - (1) Specified % of Average Grade for C.R. Factor
  - (2) Specified % of Average Grade for C.E. Factor
  - (3) Specified % of Average Grade for C.A. Factor
- Unit II: From 25%–50% of Grade for FINAL Semester Examination

SCHEMATIC OUTLINE No. 2

- SEMESTER GRADE
  - A—Specified % of Grade For THEORY (T)
    - UNIT I: Specified % of Grade For SEMESTER CLASS WORK (S.C.W.)
      - 1—Specified % of Av. Grade for Class Recitations (C.R.)
      - 2—Specified % of Av. Grade for Class Examinations (C.E.)
      - 3—Specified % of Av. Grade for Class Assignments (C.A.)
    - UNIT II: Specified % of Grade for Final Semester Examination (F.S.E.)
  - B—Specified % of Grade For LABORATORY (L)
    - UNIT I: Specified % of Grade For SEMESTER CLASS WORK (S.C.W.)
      - 1—Specified % of Av. Grade for Class Recitations (C.R.)
      - 2—Specified % of Av. Grade for Class Examinations (C.E.)
      - 3—Specified % of Av. Grade for Class Assignments (C.A.)
    - UNIT II: Specified % of Grade for Final Semester Examination (F.S.E.)

This outline presents the application of the Gierut System of grading in a science course in which one grade is recorded for the knowledge of theory and laboratory work. Whenever a separate grade and credit are recorded for the knowledge of theory and laboratory work respectively, the calculation of the semester grade is carried out as in outline 1.

The following schematic outline No. 3 will exemplify this method of grading.

Step 1 is evident.

Step 2 (for the given example).

(a) *C.R. Factor.*—The variability of the percentage of the average 54.16 produces the respective variable fractional part (which ranges from 5.41 to 43.32) of the grade for the S.C.W. unit.

(b) *C.E. Factor.*—In a similar manner, the variability of the percentage of the average 75.00 produces the respective variable fractional part (which ranges from 60.00 to 7.50) of the grade for the S.C.W. unit.

(c) *C.A. Factor.*—Likewise, the variability of the percentage of the average 71.41 produces the respective variable fractional part (which ranges from 7.14 to 21.42) of the grade for the S.C.W. unit.

STEP 1

SCHEMATIC OUTLINE No. 3

SEMESTER GRADE
- UNIT II: SEMESTER CLASS WORK (S.C.W.) — Specified % of Grade For
  - 1—Specified % of Av. Grade for Class Recitations (C.R.)
  - 2—Specified % of Av. Grade for Class Examinations (C.E.)
  - 3—Specified % of Av. Grade for Class Assignments (C.A.)
- UNIT I: Specified % of Grade for Final Semester Examination (F.S.E.)

STEP 2

SEMESTER GRADE
- I: % of Grade for S.C.W.
  - 1—10; 20; 60; 80% of Average (C.R.F.) 54.16 = 5.41; 10.83; 30.69; 43.32
  - 2—80; 50; 25; 10% of Average (C.E.F.) 75.00 = 60.00; 37.50; 18.75; 7.50
  - 3—10; 30; 15; 10% of Average (C.A.F.) 71.41 = 7.14; 21.42; 10.71; 7.14

  72.55 69.75 60.15 57.96
- II: % of Grade for F.S.E., 74.00

STEP 3

SEMESTER GRADE
- I: 50; 60; 66; 70; 75% of S.C.W. Grade 72.55; 69.75; 60.15; 57.96 = (Ref. to Table 1)
- II: 50; 40; 34; 30; 25% of F.S.E. Grade 74.00 = (Ref. to Table 2)

TABLE 1
(Per Cent Variability of the Four S.C.W. Grades)

S.C.W. GRADE	50%	60%	66%	70%	75%
72.55	36.27	43.53	47.88	50.78	54.41
69.75	34.87	41.85	46.03	48.82	52.31
60.15	30.07	36.09	39.69	42.10	45.11
57.96	28.98	34.77	38.24	40.57	43.44

TABLE 2
(Per Cent Variability of the F.S.E. Grade)

F.S.E. GRADE	50%	40%	34%	30%	25%
74.00	37.00	29.60	25.16	22.20	18.50

TABLE 3
(Variability of the Semester Grade as a result of the variability of Unit I and Unit II)

A.

50% of the four variable S.C.W. grades respectively as in Table 1	50% of the F.S.E. grade as in Table 2	Resultant S.G.
36.27	37.00	73.27
34.87	37.00	71.87
30.07	37.00	67.07
28.98	37.00	65.98

B.

60% of the four variable S.C.W. grades respectively as in Table 1	40% of the F.S.E. grade as in Table 2	Resultant S.G.
43.53	29.60	73.13
41.85	29.60	71.45
36.09	29.60	65.69
34.27	29.60	64.37

C.

66% of the four variable S.C.W. grades respectively	34% of the F.S.E. grade as in Table 2	Resultant S.G.
47.88	25.16	73.04
46.03	25.16	71.19
39.69	25.16	64.85
38.24	25.16	63.40

D.

70% of the four variable S.C.W. grades respectively as in Table 1	30% of the F.S.E. grade as in Table 2	Resultant S.G.
50.78	22.20	72.98
48.82	22.20	71.02
42.10	22.20	64.30
40.57	22.20	62.77

E.

75% of the four variable S.C.W. grades respectively as in Table 1	25% of the F.S.E. grade as in Table 2	Resultant S.G.
54.41	18.50	72.91
52.31	18.50	70.81
45.11	18.50	63.61
43.44	18.50	61.94

Consequently, the average grade for the S.C.W. unit will fluctuate according to the variability of the three factors. On the basis of the given example, these S.C.W. grades are 72.55, 69.75, 60.15, 57.96. From this it is evident that the different S.C.W. grade will have a great effect in the calculation of the Semester Grade.

Now, according to the second principle (page 156), not less than 50 per cent and not more than 75 per cent is allowed for Unit I, the S.C.W. Corresponding to this principle, Table 1 (page 167) presents the respective fraction of the variable S.C.W. grades. This variable fraction of the respective S.C.W. grade will have a marked effect in the determination of the Semester Grade.

The second principle states that not more than 50 per cent and not less than 25 per cent is allowed for Unit II, the Final Semester Examination. In conformity with this, Table 2 (page 167) presents the respective fraction of the F.S.E. grade, which becomes a component of the Semester Grade.

Table 3 (A, B, C, D) (pages 167-8) presents the final summation of the variable fractions of Unit I and Unit II.

On the basis of the given example, sixteen different resultant Semester Grades are obtained. Eight of these are passing grades. It means that the student has as much of a chance of failure as he has of passing, *DEPENDING UPON the specified percentage allowed for Unit I and Unit II, and depending upon the specified percentage allowed for the C.R., C.E., C.A. factors.*

This shows that a relative grade, whether passing or non-passing, may be mathematically accurate, depending upon convention, upon the conditions of the evaluation as set forth at the beginning of each semester by the administrative officers, by the department, or by the individual teacher. The schools, we must agree, have a perfect right to determine specifically the quantity and quality of knowledge that is to be acquired by the student; and, simultaneously, the schools must present an accurate evaluating method, comprehensible to students, in order to analyze and to judge human learning justly, validly, and reliably. After a careful consideration, it will be evident that, when the greater percentage is allowed for the C.R. factor, the student will realize the necessity and the value of daily study. The habit of daily work, the normal gradual acquisition of knowledge, which is so desired in education, is the underlying principle of this system of grading. It does not mean that this method is the Elixir which will cure academic maladies. This system simply indicates the position of a student in his journey to intellectual achievement. It pays to know where and how one stands.

General Principles:

(1) The class work and the final examination, which includes the subject-matter for the whole semester, constitute the semester grade.

(2) Not less than 50 per cent and not more than 75 per cent is allowed for Unit I, the Semester Class Work. Not more than 50 per cent and not less than 25 per cent is allowed for Unit II, the Final Semester Examination.

(3) A grade of 70 per cent constitutes a passing grade in any item of the respective C.R., C.E., C.A. factor.

(4) A semester grade of 70 per cent in any course constitutes a passing grade in order to secure credit in that course.

(5) A qualitative average of 77 per cent is necessary for graduation. This qualitative average is the result of the passing grades only, taken in one average.

(6) It depends upon the administrative offices, or upon the department, or upon the individual teachers:

(a) to define the specific percentage of the average grade for the C.R., C.E., C.A. factors respectively which constitutes the fraction of the Semester Grade.

(b) to define the specified percentage of the grade for Unit I and Unit II respectively, which constitutes the fraction of the Semester Grade.

(7) The method of evaluating the student's achievement on the basis of the Gierut System is explained thoroughly at the beginning of the semester.

CONCLUSION

The Gierut System of Grading is a method for the determination of a relative grade, which indicates achievement in learning. The characteristics are hereby presented. The Gierut System of Grading is:

(1) Organized—it presents clearly the unified constituents which enter into the determination of the semester grade.

(2) Reliable—it serves as a flexible standard that is valid.

(3) Valid—it measures comprehensively human learning in terms of a resultant relative grade. The system is explained to the students at the beginning of each semester. In case of a complaint, the record book of the teacher is investigated. The teacher's records are an indication of the student's progress.

(4) Flexible—the explanation is found in point 6 under general principles.

(5) Objective—it is impartial and impersonal as far as the recording of a given grade for any student is concerned.

(6) Just and Mathematically Sound—the teacher on each occasion analyzes and evaluates the student's achievement within limits of human accuracy.

(7) Psychologically Sound—the teacher emphasizes the importance of conscientious daily work. This factor should motivate a student to obtain a high grade for the daily class recitation which in turn affects the grade for semester class work. Consequently, the student is influenced to refrain from the habit of concentrated study in the last few days of the semester. Certitude, ease of mind are acquired, while nervousness and worry are removed.

(8) Applicable to various departments—it may be easily applied to the branches of Arts and Letters and of Science.

(9) Comprehensible—the teacher, the student, and parents will not have much difficulty to understand the system.

(10) Simple—it includes only four constituents. The computation is easy, and the bookkeeping is not tedious nor involving. Careful calibration is required. But for the purpose of a just grade, the calculation should not be a burden.

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PRINCIPLES AND ACTION IN CATHOLIC COLLEGE EDUCATION

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"This way out" has been repeated so strenuously and so clearly in recent years through the megaphone of the exalted position of President of the University of Chicago that today many of the path beaters in the jungle of American education are beginning to suspect that after all their rescue may come from the direction of the shouts. For rescued they know they must be. Having lost sight of the woods, not only for the trees but for the parasites and the orchids, many have come at last to realize that their paths merely criss cross, bend back upon themselves, lead nowhere—in fine that they are lost.

The rescuing shouts reach us too in our own forests. We are not indeed lost—the direction and the goal are too well known to us for that—but perhaps there have been times in the past when we have emulated somewhat the pathfinding techniques of our contemporaries of teachers' colleges, resorting to imitation rather than to our own compasses. Be that as it may, Mr. Hutchins', "this way out," has given us new hope for others, new courage for ourselves. We are all busily engaged in examining our educational consciences in consequence. Your indulgence is asked, therefore, for this inadequate paper, which is in reality the result of just such a personal examination and is an attempt to find the happy mean between the sheer intellectualists and the extreme activists.

As Catholic educators we are unshakeably convinced that the object of education must be the development of the whole man. We all subscribe heartily to the ideal of a liberal education, and above all we make our own the definition of Pius XI: "Education consists essentially in preparing man

for what he must be and for what he must do here below in order to attain the sublime end for which he was created." So that all our problems, fortunately, are concerned not with the nature of education nor with its ends, but with its means. We agree, too, on the tremendously important fact that for the Catholic, education simply amounts to an unfolding of the totality of truth presented to the child at its mother's knee. When he learns from his first teacher that God is—that He is the Creator of all things—that man is a creature composed of body and soul, created to enjoy God forever in Heaven, he has been given *simpliciter* the totality of being. The work of the Catholic educator consists thereafter merely in making explicit the riches of understanding, knowledge, and wisdom handed out so fearlessly to the small baptised child as he begins his adventure of life. Even before "all that there is to know" has been given to the awakening mind, the child has been trained to use right means to right ends without his having any reaction to other than sense realities. From mere physical training and the development of dispositions we go on to the formation of habits in the child as soon as he has attained the use of reason. As the educational process develops and he learns more of God and of man and of nature, in other words, as the implicit is made more explicit, he is trained by practice, by imitation, by correction, by exhortation, by the presentation of ideals, ever growing in the intellectual and the moral virtues, in wisdom and in grace before God and man. But always, *doing follows knowing,* if not the knowing of the pupil the superior knowing of the teacher. When we reach the last stage of general education at the college level, the great final opportunity is given us to deal with principles and causes, to communicate to those passing from the adolescent to the adult stage first and secondary principles of reason and of faith which are to guide them forever in the use of means. Not that their whole previous education has neglected these—far from it—but they have been for the

most part present *implicitly*, taken for granted. Now the moment comes to see that first principles are *realized* to work out their applications, to show them as basis for the secondary principles which form the causualities of special fields of knowledge, to "explicate" the comprehension of familiar ideas, to penetrate the content of the expression—"final end"; in other words, to make them Catholic *thinkers*, not mere echoes of lecturers or phonograph records of textbooks.

Freshmen coming face to face with the explicit statement of principles after experiencing them implicitly as the foundation of all that they have been doing for sixteen or seventeen years, are confused. They feel that philosophy cannot be as simple as that, that it *must* be more abstruse. "A thing cannot be and not be at the same time" cannot mean what the words seem to mean, it is too simple to be philosophy! So they erect a barrier of incomprehension before the expression of those principles it has been their prerogative to see ever since they arrived at the use of reason. The first duty of a college teacher of philosophy, then, indeed of all college teachers, is to make the students *realize* what they *see* intellectually in first principles and to keep them from attempting to prove the unprovable, thus contradicting the primary endowment of their rational nature. This is only done by familiarity with these principles, by frequent reference to them, by explicitly linking them up with derived principles.

At this stage we run up against a second difficulty. In spite of the teachings of our Faith, in spite of the introduction which faith gives them to the unseen world, young people of today, living in a world saturated with materialism, and bombarded by sense impressions, so that the fine overtones of the spirit are drowned, find it extremely difficult to conceive the reality of the supra-sensible. They want to feel under their feet the safe support of the material real and they tend to confound the supra-sensible real with the ideal or the imaginary. All teachers at the

college level—especially in the first year or two—have to recognize this limitation and must attempt to break down those obstacles which prevent their students from attaining the security of intellectual certitude. We cannot exaggerate the necessity of the importance of clear ideas at this stage and the patient effort and ingenuity that is required on the part of the teacher to remove those obstacles which prevent the clear sight of first principles and of their most fundamental consequences. This is not only the work of the professors of Philosophy and Religion. If we relegate it to them alone we reinforce that fatal tendency to isolate the truths of the immaterial and supernatural orders from those of the material world.

The student at the college level has reached the stage of development where knowledge must begin to be *scientific knowledge*—knowledge of things by their causes and in their relationships—not of mere isolated facts and truths. All that can be given them at the outset is of course elementary but far from superficial. An analogy in the material order must always fall short yet there is one which throws light upon this difference between the elementary and the superficial—so important for the teacher to keep in mind when dealing with fundamental principles. The modern method of erecting a fire-proof structure will perhaps illustrate the point. The skeleton of the building, consisting of steel beams, trusses, supports, etc. locked together carries all the strains and stresses, bears down upon the foundations and supports with ease the enclosing walls. It seems to me that the required philosophy—and shall I say the *diffused* philosophy of a Catholic college does just that for the structure of knowledge which we are seeking to erect. If we have enabled the student to make such a skeleton of principles on deep and strong foundations we can safely leave the filling in of walls, the placing or ornamentation, to be a life-long work, one of absorbing interest and of rewarding delights. What should be asked, then, of the professor of Philosophy at the very outset of college life is

a very fundamental and elementary blocking out of the entire field of Philosophy in such a way that the students are not introduced to the more abstruse philosophical discussions, but that the underlying causes of all that they have learned hitherto are unfolded before them very simply. It is utterly useless, however, to give them this introduction to Philosophy unless every other teacher with whom they come in contact knows what they are being given and is in accord with the conviction that it needs to be real and dynamic in every field of knowledge. It is only in this way that the intellectual habits of intelligence, knowledge, and wisdom will be cultivated.

The same thing holds good for the teachings of those fundamental revealed truths which are the bases and the coordinating elements of all the structure which we seek to build up in the Religion courses. These courses at the college level should really be—should they not?—elementary courses in Dogmatic, Moral, and Ascetical Theology. In this subject, no less than in the subject of Philosophy, every professor on the campus is responsible, when opportunity offers, as it so often does, for the illustration and the application of its foundation principles—our supernatural destiny, Redemption, grace, life in Christ, union in His Mystical Body.

But, of course, a competent professor understands that his main duty is to keep his formal teaching within the limits set by the material and formal objects of his subject. In other words, he will not become a formal philosopher or apologist though his teaching should be suffused with the wisdom that derives from philosophy and theology.

This sets a high standard for the Faculty; yet how else can we obtain from the students a realization of the whole, a sense of organic unity in the corpus of truth, resulting in that freedom of intellectual movement in the universe of being, which is essential for the educated man? As Mr. Sheed so well puts it: "The mind must see the universe of being as a totality with all its constituents in right relation

to one another. It does not know everything, but it knows where everything is." In order that the teacher can communicate this he must have a sense of the whole, a grasp of the reality of the supra-sensible, a vitality of intelligence, which enables him to make eternal ideas and principles so living that each student will, as it were, discover them anew himself. The power of realizing obvious and age-old truths so that they become a personal discovery is the surest means of awakening in the student a similar grasp of truth, a sense of discovery, of reality which Chesterton so keenly felt our modern world needed. When our students come to us with the great discovery that two and two cannot possibly make anything but four and tell us this with shining eyes, we know that we have been faithful instruments.

All the subjects of knowledge thus dealt with are instruments of liberal education through the unfolding of special principles linked by an organic connection of truth with truth to the great foundations of all knowledge. We live in the world of today and principles will remain sterile in the student's mind unless he is given a knowledge of the fields in which these principles should be applied, and in which alas! false principles are so widely operative. The "must" subject of the educational world today—"the social sciences"—ceases to be preprofessional or tendentious or the tool of "ideologies," when thus taught. The habit of prudence—the choice of right means for right ends—the hierarchy of goods—the subordination of the material to the spiritual, of the merely natural to the supernatural, take on a new meaning when social problems are faced. Surely the study of man's relations with man becomes a liberalizing one in the truest sense when it is controlled by the intellectual virtues of knowledge, wisdom, and prudence.

Then again we liberalize the student's mind by bringing him in contact with the study of individual things through the treatment given them by the geniuses of all time. Great minds deal with principles always and are at home with facts only as they can be related to principles. They see all

things in number, weight, and measure in a hierarchy of being. Contact with them frees the mind to deal, *pari passu*, with things, facts, events, in like manner. Mr. Hutchins and his followers have done us a great service by repeating in season and out of season the superiority of texts to text-books. The use of texts is liberalizing in more ways than one. Some of us can remember the fatal effect of studying what fourth-rate minds told us third-rate minds had said of second-rate minds' comments on the writings of first-rate minds. Small wonder if the product of such a round about way of reaching a source of wisdom is a tenth-rate mind!

The average college student will have, of course, no more than an average intelligence, but an average intelligence is capable of far more than often we demand of it. We should relentlessly keep out of our college classrooms any who are below average in their intellectual powers. Then when we obtain a group of average minds, and with them a fair proportion of superior minds, we should still more relentlessly subject them to a fundamental training in first principles, in the secondary principles of special subjects, in the root-principles of theological science. We should widen their fields of knowledge to give them insight into all that man has thought and done, by as intelligent and penetrating a reading of the best as we can exact from them, and above all we should seek to develop in them the natural endowment of human wisdom and to cooperate with the supernatural gift of Divine Wisdom until the End is seen, loved, and sought with unshakeable certitude and ever-growing desire. Work, then, on the college level is essentially the development of the speculative intellectual virtues carried as far as the qualities of the individual student's mind and the response we awaken will permit.

This phrase—"the response we awaken"—reminds us that the teacher as instrumental cause in this work must have not only an intellectual respect for truth, but a passion for it which is communicative—a love and enthusiasm for it that will arouse in the disciple a similar loyalty through

life. His mind disciplined by the liberal tradition and by a rigorous training in his special field should be prepared to seize upon the right means to the end he puts before him in this thrilling work of educating. For, after all, is not this the *art* of teaching—the knowledge of the end through wisdom and the use of the right means to attain it. "Teacher training" can do little or nothing to develop this, but a liberal education and an understanding of the special principles which govern this great art can do much. Provided that the teacher by his understanding and practice of the intellectual virtue of prudence makes the leap from theory to practice, or, better still, crosses the bridge which prudence builds from principles to action.

Four years seem all too short a time at best to erect the structure of principles which is to carry the weight of knowledge and experience which life will bring. We are tempted to begrudge any time taken from the immanent activity we wish to evoke in our students and to wish that we could enclose them in the proverbial ivory tower and prepare them by an unbroken course of study for future exterior activity. The more ambitious we are to develop lay leaders for the Church, the more we realize the necessity of deep and hard study—a deeper and harder study than we have yet been able to exact from the American student with rare exceptions.

But there is another intellectual virtue as necessary for the student as for the teacher—"right reason about the means to be chosen." Life can no more be compartmental than man himself can and remain truly man. Profoundly true though it be that our training must be fundamentally intellectual, if it is to be the training of a rational animal—of a being in whom the union of animality and rationality form that unique thing we call man—and of man raised to a supernatural destiny—yet this very intellectual training reaching to principles as it does, should reveal to us more and more clearly as we go on the rich variety in unity with which man is endowed and the unwisdom of limiting him

even during the formal period of learning, to theory. As indubitably true as it is that the more a human action is illumined by thought the more voluntary it is, that action must be always the effect of knowing, that all real doing must flow from the superabundance of contemplation, yet practice and theory cannot be divorced in time. We distinguish them in order to unite them in the passing moment. Principles must be given an opportunity to result in exterior activity, the truth must be *done* in charity, and not only be seen and loved, even as we go on learning it more profoundly. Mere knowledge of the nature of goodness, of the will of God, does not necessarily eventuate in moral virtue, or in the Fiat of Mary—will and grace must work together with knowledge and faith.

We are only ministerial causes in the drawing forth of the habits of intelligence, knowledge, and wisdom—our essential business—but if our students need our ministry for these in the years of their formal education, do they not need it also for the development of prudence, also an intellectual virtue. "On the side of the intellect prudence is the habit of using knowledge for practical purposes. On the side of the will it is the habit of commanding action in the light of knowledge." So may we not say that there is an art of prudence which must be learned, just as the art of living must grow out of a right philosophy of life. A Catholic college fails in its mission if it does not provide opportunity for growth, under direction, for the one as for the other.

An art is learned by imitation and by practice. The learning because of its very nature is necessarily individual, informal, a by-product as it were. We in living up to our principles provide our students with illustrations of how to translate these into concrete action. A Catholic college with the duty of teaching principles of social justice, of interracial justice, union in the Mystical Body of Christ, cannot leave these principles inoperative—hanging as it were in mid air—without incurring the charge of grave inconsist-

ency. In giving a concrete embodiment to its intellectual soul it teaches by example, though to have the giving of example as our motive for action would be to betray the principles. There may be conditions which make it impossible to take all the measures necessary for the complete expression in action of a principle, at the moment. For example, in certain sections of the country a college would destroy entirely its opportunity to educate by losing all its students if it acted *directly* here and now on the principle that all other conditions being fulfilled, race is not a just bar to registration. But it is not excused hereby from teaching the principle. Action must be consistently taken to break down prejudice, to help provide proper educational facilities for other races, to educate the rising generation to the right understanding of the principles underlying the question, to take all the means available under the circumstance to bring about the end—interracial justice.

Principles of social justice are given concrete exemplification in our action as regards lay faculty, staff, servants, parents of students, other educational institutions. Our students with the keenness of vision that youth has, are quick to see any discrepancy between our assertions of principles and our institutional action, and quicker still to catch a false evaluation in practice by one who theorizes on the hierarchy of goods! They are influenced not so much by an analysis of principles as by seeing us live up to them in daily act. The value of theory, the dynamic influence of principles is operative in them only when the principles have been made their own. The contemplation of truth is powerful and overflows in action, but the contemplation itself is personal and incommunicable. The example of the overflow in action is contagious—never more so than when it is done unconsciously—the result of the seeking first the Kingdom of God.

If the force of example is important in this matter of translating principles into action so also is the opportunity of doing it for themselves. No art can be learned by merely

observing an artist and hearing his explanation of its principles, nor is it well learned without the criticism and direction of an adept who has learned the use of means in the same way. To afford an opportunity for the practice of prudence in the use of means, of a wise criticism when it has been lacking in a definite instance, is, I believe, a secondary responsibility of a college administration—though here the sheer intellectualists may shiver as if at the betrayal of what has been said up to this point. Let me take the bull by the horns and dare to say that we college administrators, granted the conditions under which we work, have a responsibility for the extra-curricular activities of our students, and going further still, that this responsibility is intimately bound up with our responsibility for their intellectual training.

The first aspect of this responsibility is a negative one—to make sure that these extra-curricular activities do not usurp the interest, attention, and time of the main business of their education. When this is done we may safely see that they are used as means for the end we put before us. We *must* keep the supremacy of the intellectual in college life and one of the ways we can do it is to see that the students experience intellectual forms of recreation and self-expression. They must be given opportunity to put into action "under their own steam" those principles which we strive to lead them to discover and realize for themselves. Some one has said that "Study in itself detached from the experience of acting is sterile and discouraging. Good will does sometimes die an unnatural death by being balked of expression in action." Our young people will, whether we wish it or not, seek recreation and expression in action, and frequently unwisely, unless the opportunity for action under direction is supplied and their energy is canalized. And here there is a great demand upon our own habit of prudence—if we are to choose the right means of developing theirs. It is so much easier to be authoritarian in this matter, thus loosing the precious opportunity of providing

for their growth in responsibility. Surely the virtue of prudence is needed to guide us in the conditioning of these clubs and activities so that they become the normal means of a spontaneous, responsible action through which their members will experience the extent and value of their principles and reap the hard won harvest of mistakes profited by.

There are many valuable by-products of a well-distributed, wisely limited, carefully balanced program of student activities, such as learning how to play second fiddle gracefully, generously doing hidden spade work, getting practice in organizing things and people, working unselfishly with others. But, of course, the two direct results should be a deeper and a more practical grasp of intellectual principles in their own chosen field of interest and a growth in personal responsibility. Perhaps it is in the development of this last trait that we have been found somewhat wanting. If those who tax us with this failure do so with any justice, is the failure not perhaps the effect of fear? We fear the criticism of our standards that may follow if our student publication bear all too plainly the mark of inexperience, if debates and forums lack the finish which an experienced faculty adviser can add (at less trouble to himself than be it said if he had worked out a system of long-distance guidance). We fear the snarl that will follow faulty organization made by themselves and so we hand out a ready-made constitution and by-laws and they miss the salutary experience of finding out experimentally why some things won't work. We dread the failure of a dramatic production, so we pick up loose ends, do the work that was left undone, drive for rehearsals, instead of letting the responsible officers of the dramatic association do it or else suffer the consequence of their own passivity—and so all along the line. If the faculty do the work of the extra-curricular activities, pushed to it by a mistaken ambition for "college prestige," the only excuse for the existence of such activities is destroyed. They are secondary and

must always be seen as aids or adjuncts merely to the real business of education itself. They have no reason for being, other than that of giving the students the chance to experience in some measure the thrill of accomplishment under their own initiative in an exterior activity and of applying within limits the principles which they have reached by listening, reading, thinking. In other words, of developing the intellectual virtue of prudence.

The responsibility which it is our ambition to develop in them is primarily and essentially a responsibility in regard to that imminent activity without which education does not take place. Secondarily and accidentally, however, they must be trained to assume responsibility for their own and others' recreation, still more for their application of considered principles in spoken and written expression and more important yet for that devoted Catholic activity in good works growing out of their faith and charity and for that crown of Catholic University Action of which Father Ferree is to speak to us. Finally—the *unum necessarium*—our grave responsibility is to educate them to that primary personal responsibility of active cooperation with grace in attaining the end of all knowledge and all activity, a cooperation resulting in the contemplation of unveiled truth for all eternity.

THE ROLE OF THE UNIVERSITY IN CATHOLIC ACTION

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The long and fruitful pontificate of Pius XI was marked by extraordinary achievements in many fields: "Conciliation," Missions, Seminaries and Universities, Social Reconstruction, International Peace, etc. His greatest achievement, both for its effects on the world, and for the energy with which it was promoted, was probably what is known as "Catholic Action." It is clearly proclaimed in the first encyclical of his pontificate, and forms the exclusive preoccupation of his last Apostolic Letter, made public on the day of his death. In between those two pronouncements lies a vast "publicity campaign" such as no other Sovereign Pontiff in history, in all probability, has ever undertaken to mobilize all the forces of the Catholic World for the execution of a single idea. An incomplete collection of the discourses and official pronouncements on Catholic Action for the first ten years of the Pontificate of Pius XI runs into a volume of almost 600 pages; and this insistence continued unchanged to the very end of his life.

We cannot here, of course, enter into an exposition of what Catholic Action is; but the point which should be insisted on in such a meeting as this is that the late Holy Father testified repeatedly to his dependence on University men and women for its future and for its effectiveness. It is easy to find examples of his description of their role in Catholic Action:

". . . the young men and women of the universities, these young people who place themselves at the summits of studies and tend towards the summits of the sciences, young people, to tell the whole story at once, from whom we expect so many benefits for the whole extent of Catholic organizations, because, as every one knows, we love the summits (reference to his mountain climbing). And every one knows

that we never let any occasion pass to recommend to the university students of all countries a great zeal, and collaboration with the rest of Catholic youth, with the rest of Catholic Action."—Discourse to Belgian University Students, April 8, 1929.

"*Catholic Action:* to say that is to say Catholic life: for what indeed is life if not action, and what is action but that most attractive complex of things and of activities which manifest life? It is because of it that the university men and women are a sort of region set apart, a veritable summit . . . for the students represent the intelligences which are engaged at the present moment in the search for science and culture in all the domains that can be useful to life, both individual and social. . . .

"His Holiness has no doubt that the whole of Catholic Action, *in solidum,* in whole and in part, will be with him and will work with him, and that the Catholic university men and women . . . will take up most certainly the post that has fallen to them, a post of hard work, of honor, and of merit."—Discourse to University Students, Sept. 8, 1929.

"It is true that the university students can enter into the youth sections of Catholic Action, but the necessities of their specialized training require a grouping that is distinct. Moreover, it must be remarked that the leaders of society come from the ranks of the university students, and for this reason also it is necessary to give them a special attention."—Discourse to group of priests from Argentina, March 6, 1930.

"(In Catholic Action) Numbers have their importance, a great and even a very great importance; but not the first importance. Besides quantity, quality is necessary. Now as to quality, the Catholic university men and women are, in so far as the Pope is concerned, gold—solid gold. The grace which God has given them of being Catholic men and women of the universities suffices to invest them with such

a value."—Discourse to Catholic Students of Italy, May 18, 1931.

"You are not an ordinary part of this family (of Catholic Action), but a beautiful part, that of youth, the first fruits of life. You are the most beloved of all the family because you represent the hope of the future. . . . We wish to tell you what we feel in seeing you, you and all those whom you work with, those whom you represent: you form the part which is exquisitely dear to our heart; you are the object of hopes, of solicitudes, of occupations which are altogether special—we were going to say preoccupations, for you know that fatherly love and preoccupations are inseparable."—Discourse to Italian diocesan student delegates, April 23, 1933.

"We wish to bless . . . these dear young people of the universities who represent so important a part of this same Catholic Action. . . ."—Discourse to Catholic Young Women of Belgium, Aug. 26, 1933.

"The young university men and women are the delegates of the world of thought from which flow the great currents destined to direct society."—Discourse to Austrian pilgrims, October 8, 1933.

"Young men and women are as dear to the Holy Father as the pupil of his eye, and thus he can give no other designation to the young men and women of the university, but that of 'the pupil of the pupil of his eye'."—Discourse to university students of Italy.

"But since the future is in the hands of the young, and particularly of young students, it is above all in them that the most solicitous interest must be placed, in order to arouse in their souls, by proper instruction and religious practice, these convictions and enthusiasms for the great and holy causes of the Church. They will be for them their refuge and salvation in the midst of the passions of youth, and at the same time will assure to Catholic Action excellent leaders and soldiers for future conquests. It is not enough that centers of Catholic Action be erected in connec-

tion with the universities . . . they must be multiplied in all houses of education, where the purpose is precisely this: that youth should be instructed, prepared for Catholic Action, and directed towards it in view of their future participation in its organizations. And this will be a splendid completion of their Christian education."—Letter to the Archbishop of Bogota, Feb. 14, 1934.

"University men and women are certainly not on the borders (of Catholic Action), as some one unhappily expressed it recently, but hold a place which is, in a certain sense, the first, and has always been so called by the Pope; just as, to adopt an image from military life, it is the Military Academy ("West Point" in America) which holds first place in the army, because it is from it that good leaders, good officers, and a good general staff must be provided. From among the University men and women, therefore, the Holy Father is waiting for a good General Staff for Catholic Action."—Discourse to University C. A. of Italy, Dec. 22, 1935.

"(The Bishops) should occupy themselves with an altogether special solicitude with the university students . . . who form an important part of that Catholic Action which is so dear to the Pope . . . and who constitute his most solid hope, both in the apostolate they carry out towards their fellow students, and in furnishing to the various branches of Catholic Action capable and well-informed directors."—Letter to the Mexican Hierarchy, 1937.

"There is no time or place better for the education of youth in Catholic Action than the Colleges and schools."—Letter to the Hierarchy of Brazil, Oct. 30, 1935.

As can be seen at a glance, Pius XI's descriptions of the role of these university men and women in Catholic action are always forceful, and often glowing and enthusiastic.

Yet in the very last letter of his pontificate—that to the Philippine Episcopate on the setting up of Catholic Action—his reference to the part of the university students is not free from a note of sadness. And this note of sadness is

so pronounced that the reader is left wondering if it does not indicate that the response has been slow precisely in this all-important field which holds most securely in its own development the future and the effectiveness of Catholic Action. Let us listen to the late Holy Father's words: "The University students . . . deserve special attention from Catholic Action. They, in fact, represent the future leaders of society in the various fields of culture, commerce, industry, and public affairs. . . . It may seem a very difficult undertaking to try to penetrate and exercise a salutary influence in University life, but the very difficulty of the task should be an incentive to set out on this work with great generosity of heart and complete abandonment to the help of Divine grace, which can triumph over all obstacles." One can hardly say that these are enthusiastic words; and the painful impression is not wholly relieved by a more optimistic passage which follows it, and by the thought that after all, the letter was addressed to particular circumstances. The simple fact is that the University represents a field of special difficulty for Catholic Action, as well as a field of enormous opportunity; and the difficulties must be surmounted before the opportunities can be realized.

Many of us would be quite willing to admit this difficulty in the university field as a whole, where secularism has gained such general ascendancy; but would maintain that here in the United States we have escaped these difficulties. For one thing, we have the most extensive system of Catholic Higher Education in the world, and so automatically escape from that integral secularism which is the curse of modern society, and which the universities have done so much to foster. Besides, in these Catholic centers of higher education, we have as well developed a system of extra-curricular activities as is to be found anywhere in the Catholic world, all of which are under Catholic supervision, and many of which are distinctly Catholic in inspiration and purpose. Nor is that all: our young people are as generous

and devoted, as receptive to apostolic ideals, as any comparable group in the world, and besides they are fairly free from two of the great plagues of university Catholic Action in other lands—immature politics and a sort of traditional anti-clericalism.

I would be the last to deny our singular blessedness in these respects, yet I cannot agree that our problems have been solved. Sometimes I find myself wondering whether we of the Catholic Colleges and Universities have even noticed sufficiently the problems that are pressing us for solution. How many of us, for instance, have noticed certain fundamental and widespread shortcomings of our Catholic College organizations which result from their being a sort of appendix to movements which have their greatest extension and vitality on the High School level? On that level interest is most easily aroused by activities which in a certain sense provide an escape from the regular routine of school work (the typical "drives" and "weeks" of one kind or another that keep pace with the calendar). Yet on the college level, where time is a much more important consideration and the student's interest in his work should be greater, the ideal activity would be one which keeps pace not with the calendar but with the regular work of the school—better still, with the regular work of the student. The almost complete absence of what is known in Europe as a "corporative" organization (organization *by professions* within the large student federations) has become characteristic of our American college activities, and it is most decidedly not a blessing. It works itself out in our graduate schools to its logical conclusion in an almost complete neglect of organized Catholic activity. Is not this progressive loss of interest in organized Catholic activity, precisely as the students' capacity for leadership becomes greater, a problem and a pressing problem? I present it to you as a question, which can perhaps be answered to a certain extent in the discussion that will follow, for your experience may or may not coincide with mine.

Let us take another problem almost at random: Here in America we have felt no great need as yet for developing a truly national outlook in our college and university organizations. Until recent years we have hardly felt the pressure of forces which we clearly recognized as threatening national Catholic life or even Christian civilization as a whole. As a result we have frequently trained our young people to institutional loyalties and divisions of one kind or another instead of to a truly Catholic solidarity and unity. In this meeting of Catholic colleges only, we can perhaps pass over a particularly acute form of institutional division, that between Catholic college organizations and the Newman Clubs; but in passing it over we have not solved it, nor have we changed the fact that our national Catholic life depends for its present functioning on the collaboration of lay leaders who come from both these groups, a collaboration for which—let us admit it—they have hardly been sufficiently trained. The more familiar struggle between institutional loyalties of the school on one hand, and the parish or diocese on the other, is another case in point. Is not this difficulty which we experience in keeping institutional loyalties properly subordinated to the necessities of Catholic unity, a problem which we must solve if we are ever to develop a really national outlook in our Catholic leaders? And in a country so vast and diversified as ours, is not this problem particularly acute?

I believe we have failed even more notably in developing a practical sense of Catholic solidarity beyond our national borders. This point needs no more development than a quotation from a letter received from South America within this last month: "You realize the importance of bringing Catholic university influences into South America. The Ibero-American world, notwithstanding its failures and its pecularities, is a world essentially Catholic, against which conspire continuously the materialist tendencies of Marxism, the dissolvent preaching of Protestantism, and the other influences of the so-called 'liberal' world. To

preserve this Catholic life and this Catholic essence among our university and professional men and women is the purpose of our work, and we believe that every form of collaboration in this purpose has a very fundamental importance because it is to keep for the Church and for Christian civilization a whole world which, although it has a relatively small value at the present time, is marked by its dimensions and its future possibilities for higher destinies. From your United States we receive in the spiritual field only protestant things and moving pictures of a very low moral level. In our countries the Catholic life is maintained by its own resources, which are not so great, and by European resources, mainly from Spain and Italy. (From another letter: But by far the majority of the influences that reach us are hostile both to our traditions and to our faith.) Thus it is important and opportune that the Catholic university movements in other lands make their influence felt here, and that the Catholic sectors of the United States should see with clarity that they have to do their utmost to balance the Protestant and Masonic influence which is both present and active." Is not this also one of our problems, and is it not magnified by the new relations that are being forged between this country and Latin America?

But let us get back to our subject: These particular problems are outside the scope of the present paper, and are brought in only as random suggestions to those who are persuaded that American university Catholic activities are all that could be desired, and that they already respond sufficiently to the principles and techniques of action which the late sovereign Pontiff recommended with such insistence to the whole Catholic world under the name of Catholic Action.

For now we come to an interesting and vital consideration: the theory of Catholic Action offers a direct and proper solution to each of the problems we have just considered, for the very simple reason that each of them results

from neglect of some important aspect of Catholic Action theory. Our lack of "corporative" organization is a direct failure against the cardinal principle of "the apostolate of like by like." The problem of institutional loyalties and jealousies arises from failure in another cardinal point: "union without unification." The school-diocese problem arises from failure in another: a strict "hierarchical" spirit in organization and action. Even our South American problem has arisen through neglect of other though more remote points in that same theory; and it is more than likely that almost any other problem we could catalogue could be viewed in the same light.

This evidently points to the fact that a careful study and application of the theory and methods of Catholic Action, as defined and explained by Pope Pius XI, would be a very good thing for our College and University organizations and activities; but what is its significance for the title of this paper: "The Role of the University in Catholic Action"? This, I believe, above all: that if it is really true that in the instances I have touched on, and in others that might be brought forward, our institutions of higher learning have neglected to apply the principles of Catholic Action to their own field (and by so much have trained their graduates to neglect them), then they can hardly claim to be fulfilling their role in Catholic Action, no matter what it may be; and certainly not if that role is really the high one directly assigned to them by the late Sovereign Pontiff (in the quotations made at the beginning of this paper). The first and most important role of the university in Catholic Action would be, therefore, that it study and apply, in its own field of university organizations, the principles and methods that are characteristic of Catholic Action. When it will have trained its graduates in these principles and methods, and sent them out with this training as well as with their intellectual formation into the national Catholic life, then, and then only, will it have fulfilled its complete role.

However, it would create a false impression merely to state the problem in this way without recognition of the attempts which are actually being made at a solution. It is evident, first of all, that the widespread activities already existing on our Catholic Campuses, though they would usually have to be called "Auxiliaries to Catholic Action" rather than "Catholic Action" in the strict sense, still represent a very considerable effort at a solution. But here we are not so much concerned with these traditional activities as with new attempts that stem directly from the inspiration of Catholic Action. The "Catholic Action Programs for Colleges, Seminaries, and Universities" issued monthly by the Social Action Department, N. C. W. C., for the last eight years or so, offer valuable material, but they study rather the objectives of Catholic Action in the social and religious order, than the principles and methods of organization which are characteristic of Catholic Action itself. The "Summer Schools of Catholic Action" held annually in various key cities under the auspices of the Sodality of Our Lady, are one of the most encouraging manifestations in the field, and certainly one of the most solidly established, but up to the present they have been more concerned with the techniques and motivation of what are known as "Catholic Activities" rather than with those of "Catholic Action."

An interesting attempt—it is as yet no more than an attempt—to attack the problem in the practical order, was the foundation two years ago, at Manhattanville College of the Sacred Heart, of a "National Federation of Catholic College Students" dedicated explicitly to the task of working towards a truly national federation of all students of Catholic Colleges, which would employ the methods of Catholic Action and be placed under the direction of the Hierarchy. It is a tremendous task, but progress is really being made both in the understanding of the work and in its realization. The greatest difficulty that it meets is a lack of comprehension of its purposes, even in those who show sincere good will towards it. This lack of comprehension

shows itself in a curious way: people and organizations who are approached express themselves as "entirely willing to cooperate in what the federation wants" and then they wait for the wants to be expressed. But evidently the only specific "want" that a truly national federation could express is that each individual organization throw its own ideas and influence and resources into the task of making the federation truly national. The very moment it would accept the position of being something foreign to the existing organizations, with "wants" of its own for which it could ask their "cooperation" outside their regular work, it would have effectively defeated its own purpose of not being a new organization but a vehicle of Catholic solidarity for all organizations. As a result it must resign itself to advancing no more rapidly than the understanding of its purposes advances, and this understanding can be judged to exist only when spontaneous "promotion" takes the place of passive offers of "collaboration." It is for this reason that I have called it an interesting attempt; for it still remains to be seen whether such understanding can be very widespread at the present time in this country.

Another attempt—on which the success of subsequent attempts will probably depend in a large measure—is the bringing to America next August and September, of the Eighteenth International Congress of University Catholic Federations, precisely to study the role of the University in National Catholic Action. Here at the Catholic University, and at Fordham University in New York, in a gathering of student leaders and graduates, of representatives of the universities and of Catholic Action, brought together from all parts of the world, the problems of university Catholic Action, and the place of the University in National Catholic Action, will be more thoroughly studied than they have been at any time in the past on so large a scale. Within the next few weeks it is hoped to complete the list of those Catholic Colleges who are to cooperate in sponsoring and supporting the Congress and I recommend it to your sympa-

thetic attention if in any of your schools the matter should come to you for decision.

In making such a recommendation I am only seconding a more pressing one by the Head of the Central Office of Catholic Action at Rome. May I quote several passages from his letter:

> "The Congress will no doubt have found enthusiastic support from the flourishing associations of Catholic University students. In the past they have shown themselves eager to work for the good of the Church, and will not be slow to recognize the importance of this Congress, the first Congress of *'Pax Romana'* to be held outside Europe. . . .
>
> "An important part of this preparation must be the studying of the central theme of the Congress: 'The University and Catholic Action,' enquiring not only into the theory and doctrine of Catholic Action, but also into the best methods of putting it into practice. . . .
>
> "On various occasions the Holy Father (Pius XI, this letter having been written two days before his death) has manifested his paternal solicitude for the University Students of Catholic Action, who 'hold a place near to his heart,' since they 'represent today the world of study, tomorrow the world of leaders' and for this reason 'Divine Providence has reserved for the Youth of the Universities an important part in the modern apostolate.'
>
> "The Congress of *Pax Romana* will have fulfilled its purpose if it succeeds in making known to the University students the nature, the necessity, and the aims of Catholic Action, and in what their own participation in the apostolate of the Hierarchy should consist, and if, in addition, it encourages them to establish or reorganize Catholic Action in their own universities.
>
> "No one can ignore the importance which the formation of Catholic University Students in the spirit of Catholic Action has for the future welfare of the Church and for the good of Society. Hence it is to be sincerely hoped that the organizers of the Congress will find that willing help and collaboration from all who are interested in Catholic University life, which will ensure the necessary preparation and eventual success of the Congress. . . ."

The letter is signed by His Eminence, Cardinal Pizzardo, the Head of the Central Office of Catholic Action.

But all of these attempts, and others that might have been brought forward, can bear lasting fruit only in proportion to the degree in which the professorial staffs of our Catholic Colleges themselves become aware of the great task and greater opportunities that lie before them in modern Catholic Action. I do not think it can be maintained with confidence at the present time that we are making notable strides in acquiring this awareness, and I fear that our greatest difficulty lies in our tacit assumption that any Catholic activity is Catholic Action, and that no matter what we have been doing in the past, it is therefore sufficient. That way lies complacency and stagnation in our efforts at Catholic education for the needs of our times. If Pius XI, surely one of the greatest Sovereign Pontiffs of modern times, spent the seventeen years of his pontificate insisting on Catholic Action as one of the primary objects of his efforts, ought we not to approach it as something worthy of study and research, not something to be understood completely at the first casual glance? Yet in our easy assumption that our own methods, no matter what they may be, are the methods of Catholic Action; are we not pretending so to have understood completely with no more than a casual glance?

In conclusion, therefore, I would like to suggest to the Executive Committee of this Department the appointment of a research committee to report at some future meeting what specific recommendations might be in order to bring our colleges and universities to a clearer understanding of the important part they seem called on to play in Catholic Action. The Congress referred to a few moments ago is directed primarily to bringing the theory and methods of Catholic Action to the attention of the students and of their organizations; the College Department of the National Catholic Educational Association could perform a similar service for the professors and for their institutions.

A NATIONAL CATHOLIC HONOR SOCIETY FOR CATHOLIC-COLLEGE STUDENTS

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In 1936 President Robert Hutchins, of the University of Chicago, in an address entitled "Why Catholic Colleges are not Catholic Enough," issued a challenge to Catholic educators to revive the Catholic ideal of education and culture. During that address he stated that "Catholic colleges have copied the worst features of secular education—vocationalism, athleticism, and collegiatism, but they are not imitating the better features of true education, recognition of high scholastic achievement, encouragement of scientific research, and a development of an intense intellectual activity." Perhaps this is a false indictment of our Catholic educators, because, I believe, many are striving for those three ideals which he mentioned, but what have we done to show to those outside that we do encourage scholarly achievement?

In most of our colleges and universities recognition is given in some concrete manner to athletic prowess, social or extra-curricular activities, and all the side shows of college life.

Almost all the secular universities and colleges have national honorary societies for recognition of scholarly attainments, but, as a result of a recent questionnaire it was discovered that only seven colleges for men have membership in a national scholastic honor society.

Today we find three large groups or organizations on the American college campus:

The social groups, usually affording dormitory and housing facilities on a fraternal basis and chiefly confined to the undergraduates.

The professional societies in various fields of education,

which, while they sometimes have houses, v.g., *Gamma Alpha*, are not limited to undergraduates and exist primarily for the encouragement of some specific branch of arts, sciences or letters, or professions.

The third group are the specifically honor societies to which membership is granted only in consideration of high scholastic attainments or contributions to scholastic life.

These organizations have generally attained a national scope with chapters in prominent educational institutions, and whole groups are further united with pan Hellenic societies or councils acting as a clearing house for interfraternity affairs.

In the earlier days when social fraternities existed without scholastic regulations, serious abuses did creep in, but to any one familiar with the American educational system today it is quite evident that fraternities in self-defense have eliminated many of these abuses. Today we have social fraternities and sororities under Catholic auspices, national in scope, on state and non-Catholic campuses with membership based upon the Catholicity of individuals.

On the campuses of our Catholic colleges, the development of the fraternity idea has been hampered by the unfortunate reputation of some of the earlier groups. We do find, however, that in recent years, national organizations of social, professional, and honor groups have been introduced into some of our Catholic universities and colleges.

This is not surprising because, man, being a social being, demands some sort of organization by which he is united with his fellow men. All campuses have some sort of student organization, many of which are religious in nature, such as the CSMC and the Sodality of Our Lady and who can reckon the number of debate, dramatic, oratorical, literary, or musical organizations that exist in our Catholic colleges for men and women. In our larger municipal institutions there also exist many social fraternities and sororities. In our field, however, we have been singularly

slow to adopt the very best of American scholastic tradition, even the best of medieval educational tradition; that is, the formation of a great nationally recognized scholastic honor society for our Catholic men and women of exceptional intellectual attainments and accomplishments. I do not want you to think that some efforts have not been made in that direction. There are in many of our Catholic universities and colleges local honor groups to which membership is open only on the basis of some significant contribution to scholastic achievement. A few of those have spread to other campuses and have thereby attained something of a national character, but they are limited in their membership; v.g., *Kappa Gamma Pi* for Catholic women and the Jesuit *Alpha Sigma Nu* limited to their own universities and colleges.

The *Kappa Gamma Pi* is observing this its tenth anniversary as an organized society and has affiliated with it 60 colleges for women and 25 chapters in various large cities.

The *Alpha Sigma Nu* was organized 24 years ago for Jesuit colleges and universities in the United States and today has chapters in seven of their institutions, according to a recent letter from their national president.

In recent years there has been a growing consciousness among a number who are interested in Catholic higher education of the need of one honor society, national in scope, and of the highest possible scholastic requirements, both on the part of the college or university where a chapter might be established and of the individuals who might be elected to membership in such chapters. Such an organization would single out in its membership our potential leadership among the students of our best Catholic colleges and universities.

Its purpose would be to recognize and encourage scholarship, friendship, and cultural interests and its members would be chosen from the undergraduates in colleges of

liberal arts and sciences on the basis of high scholarship, liberal culture, and good character.

There is not a Catholic leader, lay or clerical, today who would not be proud to wear the insignia of such an organization had it been in existence in his or her day.

With this idea in mind a questionnaire with which most of you are familiar, was addressed to our outstanding Catholic higher educational institutions. The replies received were numerous and astonishingly favorable, less than 15 per cent being disinterested or unfavorable. Since there is an old saying "Statistics are like children. They should be seen, not heard," I will not bore you with tedious narration of the nature of all the answers and comments that were received. Any one interested in them may see me for that purpose. However, at the risk of boring you, I cannot forego telling you that the favorable replies came from Catholic universities and colleges, from Massachusetts to California, from Texas to Minnesota and Wisconsin, and from Pennsylvania to Oregon. All in all these encouraging and in many cases enthusiastic responses have come from 6 states in the East, 11 in the Midwest, 2 in the South, and 2 in the West, or a total of 21 states. These include both colleges for men and colleges for women.

Recognizing in this overwhelming favorable response, truly national in character, a virtual mandate for action, the very Reverend Chairman asked me to present this matter to you.

Earlier in this paper I referred to what has been one of the most singularly devastating analyses of our Catholic educational system: the remarks of President Hutchins of Chicago, delivered by invitation to a group of Catholic colleges and universities in a meeting at Chicago. On that occasion he challenged us to produce evidence of our restoration of the Catholic interest in intellectual culture. We believe that one way in which the outside educational world may be made aware of our Catholic interest in scholarship

will be by the establishment of a national Catholic honor society for scholastic achievements.

But if we are to establish a national Catholic honor society we owe it to ourselves to avoid the three pitfalls which he mentioned—vocationalism, athleticism, and collegiatism. "Reason and experience," to paraphrase the words of President Washington, "forbid us to hope" that this projected organization will accomplish its purpose unless it be founded on the highest possible requirements, both on the part of the institutions granted chapters and its prospective individual membership.

There are other factors which, if such an organization is to accomplish its purpose, must be carefully weighed in its establishment.

Knowing the tremendous power and influence of existing organizations of this kind, a venture into their particular field on our part would be foolhardy unless we have prudent counsel and mature experience. For a number of Catholic educational institutions to establish a distinctly unique type of organization such as this project without the advice and counsel of those who are familiar with the intimate workings of existing honor organizations might be disastrous. It would be an easy matter for 70 or 80 educational institutions to establish any kind of a scholastic organization, but this would be no guarantee that the better class of existing honor groups would accept it at its own valuation, recognize its potentialities, and welcome its membership into their councils.

If there is anything to be learned from the past history of our Catholic organizations, if we wish to avoid their difficulties and emulate their successes, we who are concerned with the establishment of a nationally recognized, serviceable and desirable honor society are wise if we rely upon the advice and experience of those among us who now hold membership in recognized national honor groups.

Out of the accumulated experience of many minds from many different organizations we should be able within a

very short time to perfect a nation-wide organization which will give more than adequate national recognition to Catholic-college students of superior intellectual attainments.

In conclusion, may I say that never in the history of the United States have our Catholic educational institutions reached such heights of intellectual accomplishment as today. It may be safely stated that the occasion which brings us to Washington this year, the jubilee celebration of our National Catholic University of America, marks the coming of age of an educational system which, by its stress on the spiritual nature of man, represents the fundamental ideals of all true education. We would be singularly blind to the fact that coming of age—the dawn of maturity —is only a promise of greater virility in years to come.

Now, if ever, is the time for us to raise the banner of scholastic achievement over every worth-while campus in the land. The days of brick and mortar may not be over, but our colleges and universities are finding themselves. In other words, some may be large, some may be small, some may have one purpose, some another; but, please God, all will be uniformly excellent. In a multiplicity of aims and objects, of facilities and attainments we can best fulfill our contribution to Catholic Action by increasing stress upon spiritual values and intellectual achievements. This end, not the means, is our Catholic Action. By the superiority of our standards based upon the true philosophy of intellectual life we shall challenge every existing educational system in our country.

To attain this purpose it will not be sufficient if every individual institution sets up its own particular standard of achievement. In union there is strength. There is perhaps no one here with sufficient insight to visualize the tremendous possibilities of a national organization, established in more than 100 Catholic colleges and universities, singling out their choicest products as potential intellectual leaders in the social and spiritual regeneration of our people. That through four collegiate years of strenuous endeavor

they should finally have won the highest possible award that American Catholic education can bestow should be a guarantee of their future contribution to Church and State.

The more we think of this, the more we fear that we, here and now, will not be big enough to face the task and do it well.

FUNCTIONS OF THE DISSERTATION IN THE TRAINING OF CANDIDATES FOR THE MASTER'S DEGREE

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I have been asked to discuss the functions of the dissertation in the training of candidates for the master's degree. What I shall have to say is not meant to stand as a comprehensive or detailed consideration of all the functions of the master's dissertation. I shall be concerned rather with what seems to me strictly essential and primary in the discussion of this problem.

We are all aware that the wisdom of requiring the dissertation of all candidates for the master's degree has been seriously questioned. A distinction is often made very emphatically between training for research and training for teaching. It is frequently said that whereas the dissertation is strictly suitable to the needs of the research student and performs important functions in his training, it is not adjusted to the needs of the teacher and consequently contributes little to his formation. And the fact that both the laws of many states and the standards of accrediting agencies have greatly increased the number of future teachers in our graduate schools has given to the question a special, new importance. It is said that in increasing numbers, the candidates for the master's degree are being forced to engage in projects of special investigation largely or altogether useless for their work later on in the classroom. It is concluded, therefore, that the great majority of present graduate students should be released from the obligation of writing a dissertation and be left free to take more courses from which they can acquire broader knowledge which will later serve them to good purpose.

All this sounds very convincing, very reasonable. Surely,

no one will deny the importance of broadening the knowledge of the graduate student. But I am not sure that it touches the essential and primary problem. I have a suspicion that the argument rests on a rather easy and questionable assumption.

There is here question of means and ends. The requirements for the master's degree—course work, foreign language, dissertation—are but means. Whether they are the best means or even good means depends upon the end we are trying to reach through them. If this end is merely or primarily to supply the student with loaded notebooks which he can later "use" in teaching his classes, then surely the best means—the only necessary means—is more courses and more general courses.[1] But is this utilitarian end the true end of graduate education? I do not believe that it is.

The true end of education lies within the student himself. Paradoxically, the more perfectly this end is accomplished in the student, the better use will he make of his education no matter what field of activity—research, teaching, writing—he may later enter. The student who during his years of study is concerned about his personal formation and not about the receiving of the degree or the special preparation for a particular job will, I believe, be more worthy of the degree when he receives it and stand a better chance of doing his future job well than the student who is chiefly concerned with these extrinsic things.

The specific end of education is the development of the intellect. As educators our duty is to develop the intellectual powers of our students to the fullest capacity possible at the particular educational level at which we are working and to inculcate into our students the initiative which will

[1] I have even heard graduate courses criticized as being too profound or too specialized for the needs of students. It would seem that if we are to reach perfection we must reduce graduate courses to surveys and textbook outlines which do not tax the intellectual powers of our students and of which the content can later be handed on to high-school pupils and college freshmen with little or no adaptation.

prompt them to go on perfecting themselves after they have left us. This is the specific end of all our efforts. At the graduate level of education what means will best achieve this end? Is the dissertation one of these means? Does the dissertation perform functions in the intellectual training of the graduate student which cannot be performed equally well or at all by any proposed substitute and which result in a personal development that will best fit the student for his future work, be it research, teaching, or writing in any of the arts or sciences? On our answers to these questions depend our decision as to the value of the dissertation as means to the maximum intellectual development of the advanced student and our judgment as to the wisdom of retaining the dissertation as requirement for the degree of master for all students of the graduate school.

Within the limits of this discussion, as I have just defined them, it makes little or no difference whether we regard the master's degree as a research degree, a teacher's degree, a professional degree, or a cultural degree. It has been recognized as all these things and it may well be any one of them. But the functions of the dissertation in accomplishing the specific end of education on the graduate level remain the same in every case. I feel that recognition of this fact is essential to a common ground for intelligent discussion of our subject. Furthermore, it is generally admitted today that the master's degree need not necessarily add anything to the sum of our acquired knowledge. But again within the limits of our discussion, it makes little or no difference for most and possibly for all of the functions of the dissertation in the training of the student whether or not the finished product contributes anything to what is already known.

The holder of the degree of master should not only be able to think, but to think more or less independently. This intellectual quality the dissertation is well calculated to develop. By definition the dissertation is a personal, inde-

pendent investigation of a problem by the student. He is on his own and responsible for the intellectual product of his making. Checking his sources against one another, or his observations against those of others, and possibly even uncovering new material or data, he soon comes to realize that human authority is fallible and often erroneous. As his investigation proceeds he is frequently called upon to exercise his own judgment, and by exercise to sharpen his criticul acumen. This sharpening of the critical faculty is itself a valuable function of the dissertation, while the repeated need to bring critical evaluation to the materials in hand develops in the student self-confidence in his ability to treat his problem with some independence.

Independence in thinking is not intellectual license. The dissertation prevents the student from confusing these two things; it performs a balancing function. It teaches respect for evidence. Any statement or judgment not supported by the evidence is made at the risk of swift retribution. Loose assertions carry their own penalty. The student must respect his evidence, and this respect for evidence, this weighing of every statement and conclusion in the light of the evidence is an invaluable discipline in accuracy—the development of which is also a function of the dissertation. With accuracy are closely associated honesty and objectivity. Intellectual honesty requires the presentation of all known evidence objectively and without distortion to fit preconceived ideas. Tampering with the evidence in any form is liable to detection, and, once exposed, will bring down upon the student a particularly severe condemnation from his judges.

To assure accuracy and objectivity in the investigation of its peculiar subject-matter, each art and science has elaborated its own methods and techniques. In a course on methodology these rules of procedure can and should be taught and the student given opportunity to put them into practice. In the matter of methods and techniques one learns by doing. But no classroom exercise is ordinarily

comparable to the dissertation as a proving-ground for the exercise of method. The dissertation gives the student his first serious opportunity to apply, and through application to learn, the methods of his art or science. "It seems highly desirable," writes Doctor Roy J. Deferrari, "that the candidate (for the master's degree) be required to perform some original investigation even of a very restricted nature but in an approved finished manner. In itself it may contribute little or nothing to what is already known, but as an exercise in methods of investigation it will be of great value." [2] Before the writing of the dissertation these methods are generally for the student mere extrinsic rules; after the writing of the dissertation they should have become integral part of his mental equipment—principles which have become intrinsic to his habits of working and thinking and which direct his way unerringly even when he enters the yet unexplored regions of his subject. The application of sound methods should further teach the student how to gather and present a complete bibliography of secondary materials, how to gather, organize, and handle new materials in a way that will give greater assurance of soundness to the conclusions he draws from an investigation of their content,[3] and how to present his subject in an orderly, logical, finished manner. Were the dissertation to accomplish only these results, it would be well worth the time and effort which go into its writing.

From methodical procedure patiently carried out in the dissertation the student should gain proficiency in attacking problems in his field. With increased proficiency should

[2] *Commonweal* (June 29, 1932) 234.

[3] In organizing and handling new materials the student is guided by the rules or methods of external and internal criticism. These rules cannot give complete assurance that conclusions based upon such materials will be sound and valid; they cannot supply for native good judgment. But properly applied they can at least protect the student from basing his conclusions on insufficient or false evidence and thus give greater assurance of soundness to these conclusions. They may even give him positive aid in the exercise of his judgment, the development of which, as I have said above, is another function of the dissertation.

come the desire to search out problems and a certain zest in solving them. In other words, there should be born within the student initiative, a spirit of research, and active intellectual interest. And these qualities are of essential importance for the future intellectual life of every candidate for the degree of master.

There is a natural inclination in all of us to rest in acquired knowledge—a tendency to be satisfied with what is already known. If we succumb to this inclination the consequence is inevitably the stagnation of the intellectual life, and intellectual stagnation is the antithesis of vital intellectual activity of any kind. This is equally true for teaching as for research. And this is an important reason why I believe the writing of the dissertation should be a part of the teacher's training, no matter on what level of education he is to teach. It is as important to the high-school teacher as to the university professor that he avoid this mental lethargy which destroys all effective teaching, for teaching which is not vital cannot be effective, and teaching into which are not infused the initiative, the spirit of inquiry, and the intellectual interest of the teacher cannot be vital. In every teacher, therefore, as well as in every research scholar these qualities should be developed. And nothing, in my opinion, is so likely to foster these qualities as the dissertation.

Happy the student whose dissertation has also opened up to him an intellectual vista down which he may travel for years to come. New problems will continue to beckon him and challenge his advance. In such a student is created a vision of work to be accomplished, a vision which is perpetually renewed, and which refuses to let him rest satisfied in past achievement, however great it may have been. It is such a vision, I am sure, which has haunted every great scholar whose productive activity has ceased only with life itself.

We have now seen the principal functions of the dissertation in the training of the candidate for the degree of

master. Stated in summary these functions are the development of independent thinking and critical acumen, the inculcation of respect for evidence, the fostering of accuracy, intellectual honesty and objectivity, the learning through practice of methods and techniques which guide the student in his investigations and assist him in the orderly, finished presentation of his subject, the development of proficiency in attacking and solving problems, and the creation of initiative, a spirit of inquiry, active interest, and intellectual vision which should safeguard the student against the stagnation of his intellectual life in the years which lie ahead.

No one, I suppose, will deny that when he receives the master's degree the student should possess the intellectual qualities which are the products of the functions I have listed in this paper. Taken together these qualities reveal that development of the intellectual faculty which is the specific end of education on the graduate level. But are these qualities to be found in every graduate student who has completed a dissertation? I am aware that such is not the case. For one reason or another the dissertation often does not perform its functions, at least not to the extent that we would wish. A discussion of what these reasons are does not fall within the scope of this paper, but it may be said that they are not intrinsic to the nature of the dissertation, and hence to admit these failures is not to contradict the fact that the dissertation can and should perform these functions and produce these intellectual qualities.

Of course I do not wish to imply that the dissertation is the only means of developing these intellectual qualities in the candidate for the master's degree. I know, for example, that through properly conducted course work independence in thinking and critical discrimination can be fostered. But I do believe that no increase in course work nor any other proposed substitution for the dissertation can perform equally well its functions in the training of the advanced student. In other words, I am strongly convinced that the

student who has undergone the discipline of writing a dissertation will be more independent in thinking, more acute in judgment, more accurate, honest, and objective in handling evidence, more methodical in his investigations, more proficient in attacking problems, more active in scholarship, and less liable to intellectual stagnation than the student who has not undergone this discipline. As a means, therefore, to the specific end of graduate education the dissertation should never be discarded nor replaced. And in my opinion, we would make a grave mistake and defeat our own purpose if, regarding the future work of our students rather than the intellectual formation of the students themselves, as the end of education, we were to follow the reasoning that however important the dissertation may be in the training of the research scholar it is of little or no importance in the preparation of the teacher, and that consequently for the great majority of present candidates for the degree of master it should give way to an enlarged program of course work.

TEACHER TRAINING IN GRADUATE-SCHOOL PROGRAMS

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It is quite evident from the title that some freedom has been granted in treating the topic assigned. Perhaps it would be only fair at the outset to indicate that I do not intend to devote much time to programs leading to the doctorate. Most of us are willing to concede that there is some degree of agreement as to what should be expected from the candidate for the doctorate; but differences of opinion with respect to the requirements for a candidate seeking the master's degree are so marked that it seems quite foolhardy on my part to attempt a comprehensive discussion of them within the limits of this paper.

The technical degree, doctor of education, is offered by many universities and is generally administered by the School of Education. It is felt that a technical degree placing special emphasis on professional skill and knowledge should be administered by a professional school. The degree of doctor of philosophy, however, representing "substantial scholarship, high attainment in a particular field of knowledge, and ability to do independent investigation," is generally administered by the Graduate School. It is of interest to note that, in 1935, Teachers College at Columbia University found it necessary to establish an Advanced School of Education in order to guarantee a high type of instruction and research for candidates for the degree of doctor of philosophy. The degree of doctor of education is administered by the Advanced School of Education but it is conferred by Teachers College. The control of instruction and research leading to the doctor of philosophy degree comes under the jurisdiction of the Faculty of Philosophy, Department of Education Research, composed of designated

professors from the Faculty of Teachers College. It represents an effort to make a sharp distinction between the two degrees and to safeguard the type of instruction and research required for the doctor of philosophy. Other institutions have made similar provisions.

There is greater uniformity in the requirements for the Ph.D. degree in Education than holds true at the moment for the doctor of education. The requirements for the latter degree are still in a somewhat nebulous state and vary a great deal from institution to institution. It is, however, coming more and more to be viewed as a degree for administrators and supervisors rather than college teachers or research workers. The foregoing may be considered as a rather summary treatment of doctoral teacher-training programs, but there is so little controversy with respect to objectives and requirements that we feel no more time should be devoted to this phase of the problem.

The character of the master's degree is changing, mainly because of the rapid development of new instructional techniques, the organization of new subject-matter in many high-school teaching fields, and the growing belief that it should be primarily concerned with subject-matter expansion. The basic reason for the modification of programs leading to the degree is expressed rather aptly in the following excerpt:

> Thus, there is an increasing group whose education at the graduate level needs special consideration and whose needs, and the pattern of whose work, may not coincide with the requirements of current practice that has been built largely upon the requirements of research and of teaching in higher institutions.[1]

Much of the difference of opinion with respect to the training of teachers at the graduate level may be attributed to a lack of understanding of the nature of the program considered necessary for preparing high-school teachers. Most programs are organized to serve the needs of pros-

[1] *National Survey of the Education of Teachers*, Vol. III, page 304.

pective university or college teachers. In the training of the latter, special emphasis is placed on the discovery of new facts. The future college teacher is supposed to make his contribution to the advancement of knowledge. The opportunity to participate in creative work at the graduate level is viewed by many graduate instructors as the greatest single factor contributing to the training of the candidate for the master's or doctor's degree. There is no doubt that active participation in advancing knowledge is a highly valuable type of training, but it has distinct limitations in so far as it may be viewed as the sole means of providing adequate training for prospective high-school teachers.

It is vitally important for the high-school teacher to be able to relate facts to their historical background and fundamental principles. By this we mean emphasis should be placed on the interpretative aspects as well as the factual. Interpretation and evaluation must be provided for in the training program, since the high-school student is not solely concerned with the mastery of subject-matter during his secondary-school career. The teacher who evaluates and interprets intelligently enriches the lives of his students.

High-school teachers forget quite frequently that they are dealing with adolescents and employ methods borrowed from the college level. The student at the college level is supposed to be able to work alone to a certain degree, but the same degree of self-activity cannot be expected from the average high-school student. High-school teachers must deal with boys and girls as well as with subject-matter. In order to succeed, it is necessary that every effort be made to develop in them a mastery of the art of teaching. It would seem, then, that the graduate school, when it assumes responsibility for training high-school teachers, should view its task in the light of the professional needs of such candidates. We are reasonably sure that graduate instruction in professional schools, such as those of law and medicine, would be viewed in such a light. The teacher is also entitled to recognition of his legitimate demand for a develop-

ment of teaching skill. This may well take the form of organizing programs which place a premium on broad scholarship characterized by an ability to view knowledge as an organic whole. Background, interpretations and fundamental principles find their proper place in such a scheme of instruction. This does not mean for a moment that teachers are not to participate in the advancement of knowledge. It does mean, however, that they are to be given a type of training so highly functional that it will be possible for them to interpret the contributions to knowledge made by the research worker and to integrate such contributions with the consciousness and experiences of the average high-school student.

The requirements governing the administration of the master's degree in education exhibit quite an extreme range, from wooden regulation to inexcusable laxity. In many institutions, the students working for the master's degree are treated as a distinct group and requirements are quite lax. In others, regulations are quite stringent and may require two years of residence before the master's degree is granted. The outstanding innovations of the past decade have been (1) the change in the character of the thesis, (2) the abolition of the thesis as a requirement for the degree. The feeling is quite prevalent at the moment that a thesis should represent a summary and application of existing knowledge, rather than a distinct contribution based on research in the narrower sense. Educators contend that the distinctly professional character of the work in education justifies the modification of the thesis regulation.

Reference has been made elsewhere to the evident trend towards specific training for the performance of the duties of teachers and school officers. The extreme form provides for the substitution of ordinary experience in teaching or administration for some of the customary university work. It is the writer's firm conviction, in keeping with conservative practice, that credit should not be granted for teaching or administrative experience at the graduate level, nor

should such experience be accepted as a substitute for the residence requirement. Some of the practices now in vogue are open to question, but there is no gainsaying the fact that the graduate programs in all the larger institutions are moving more and more in the direction of emphasis on specific professional training.

The writer is quite convinced, after examining many studies dealing with the status of the master's degree, that the degree is very much in need of standardization. There is general dissatisfaction with the methods of administration and the increasing tendency to multiply the number of forms, even though some of the latter may be justifiable. But standardization seems to be impracticable because of the many useful purposes which the degree now serves, and the increasing demand for it as a badge of attainment stimulated by certificating agencies.[2] *The strengthening of standards has become to a large extent an institutional responsibility.* The requirements in a given institution will reflect its general policy with respect to standards of graduate work. For instance, the University of Chicago is now offering a master's degree in education without thesis on an optional basis. Students registering are required, however, to satisfy comprehensive examination and course requirements of a stringent character, furnishing a sanction more than sufficient to safeguard the quality of the degree.

An unfortunate development in the process of modifying the regulations affecting the master's degree, of special significance to Catholic educators or humanists, has been the cheapening of the master of arts degree. It has been robbed of its prestige by educators who know little of its history and care less for its cultural connotations. As a matter of personal conviction and in due deference to the high cultural standards of Catholic institutions, despite modern trends and current exigencies, I should say that no thought should be entertained of granting the master of

[2] *Bulletin of the American Association of University Professors*, Vol. 18 (March 1932), pp. 169-170.

arts degree without thesis. A new form of the master's degree seems to be the only alternative.

What regulations should we set up to safeguard the quality of the new form of the degree while at the same time promoting that degree of flexibility considered necessary to satisfy current demands for extended professional training? In approaching the problem we should naturally be interested in the practices of institutions granting master's degrees in education. It is interesting to note that the master of arts degree in education is still the most popular and that the number of institutions offering the master of science in education is on the increase. The better institutions favor the master of science degree in education because the objectives which it serves are more clearly defined. It does not typify the looseness of administration so commonly associated with the master in education, a degree for which experience in teaching or in administration is quite commonly accepted. The master of science in education provides for a surprising degree of flexibility in its administration, thus promoting coordination and integration among the increasing number of areas of specialization. There are very good reasons for its recognition as the best of the qualified forms of the master's degree.

Approximately thirty Catholic institutions of higher education are listed as offering the master's degree in the latest report of the N. C. E. A. Committee on Graduate Studies. Of these, six offer a modified form of the master's degree. It is only fair to say that those which offer the master of education degree have set up such satisfactory safeguards that the programs may well be considered the equivalent of any leading to the master of science in education. Perhaps it would be advisable at this point to give you a cross-section of practices in our institutions by touching on the high points of the programs leading to the professional master's degree.

Loyola University, Chicago: All points leading to the degree may be earned in summer sessions. Approximately twelve points may be taken in any other department of the university offering graduate programs. In addition to the usual course examinations a written comprehensive examination is required. Certain fields are stipulated for the comprehensive examination and even a casual examination of the catalog indicates that the examination meets the highest standards. Mastery of a foreign language or the preparation of a thesis is not required.

Marquette University, Milwaukee: The master of education degree calls for three years of satisfactory experience in teaching. A minimum of 36 semester hours is required. The student must also complete a satisfactory thesis in the field of education. This statement indicates that the thesis may take a practical turn and may not be entirely a research contribution. A major dealing with strictly educational courses is required. Students must also offer a minor in education dealing with philosophical, sociological, literary, or historical backgrounds. An optional second minor calls for a mastery of the intellectual backgrounds of civilization. A comprehensive examination or a reading knowledge of a foreign language is not required.

Fordham University, New York: The master of science in education degree is offered for students primarily interested in the development or acquisition of teaching, supervisory or administrative skills; that is, teachers or others in service who may be considered as "consumers" rather than as "producers" of research. The needs of the individual student and the demands of the educational position of his interest determine the choice of courses. Centers of interest are generally distributed as follows: (1) Problems of general education; (2) techniques peculiar to a particular educational position; (3) special subject-matter, content, and methodology. A dissertation is not required. The minimum number of semester hours is thirty. The language requirement is enforced and students are obliged to

take a comprehensive examination in the major. Any curriculum offered for credit must be a unified and coordinated whole; that is, each course must bear a logical relationship to the student's major interest.

The common elements in the foregoing programs show that there is provision for coordination and integration through well-organized majors or comprehensive examinations, that the mastery of a language is at times required, that the student must have a definite purpose, that a sanction of from 6 to 12 semester hours is posited as the equivalent of a thesis, that there must be some indication that the candidate is to serve as a teacher, a supervisor, or an administrator, that all credits may be earned in summer sessions, that a thesis summarizing current practices is occasionally required, and that a sincere effort is made to compel the student to secure some knowledge of the intellectual and cultural backgrounds of civilization.

The rising standards of professional preparation have created a strong sentiment for the establishment of a fifth year of preparation for select prospective teachers. The general tendency in organizing five-year programs has been to consider the degree conferred at the end of the graduate year as one primarily concerned with subject-matter expansion, rather than a preparatory research degree. The five-year program is really a master-teacher curriculum including work in education as the principal field, and from eight to eighteen hours of graduate content work based on undergraduate majors and minors in high-school teaching fields. Such a program provides a training of broader character and better balance than has been provided hitherto by teacher-training institutions. It is evident that scholarship, professional standing, and personal fitness for teaching receive recognition in a functional program of this character. Where it is possible to organize the undergraduate and graduate work of students in one large unit for a definite end, the M.A. or M.S. degree is granted at the end of the fifth year.

There are some criticisms of the five-year plan. Some claim that a mere increase in the time requirement will not raise professional standards, that it may actually prevent some splendid candidates from entering the profession.

> "Incompetents who can collect four years of credits can collect five years of credits by precisely the same means. The fifth year will increase the burdens, financial and otherwise, of all teachers-in-training, including the best and most promising candidates, but will not of itself, I fear, prevent the incompetents from amassing the required number of units and credits. Whatever else may be said of the horde of semi-literates that now flaunt their diplomas before the credulous eyes of employer superintendents, they have displayed great powers of endurance for which a fifth year would be no insurmountable barrier." [3]

A vital consideration for Catholic institutions is the increasing tendency to require a fifth year from prospective secondary-school teachers. The Department of Education of the State of New York has just passed a regulation requiring prospective high-school teachers applying for certificates after 1942 to have completed five-year programs. Other state units also have such a regulation in force. Higher standards create new problems. If our programs at the graduate level are not flexible enough, we are liable to force Catholic teachers to attend State and secular institutions where they may secure professional programs satisfying their immediate needs. Again, there is always the danger that the demand for the master's degree may lead the smaller and weaker colleges to offer programs at the graduate level. Effective graduate instruction cannot be offered by such institutions, and ultimately they descend to the level of teachers colleges and other low-grade institutions participating in the current scramble for students. Our strong colleges and universities have a high duty to perform in this matter; namely, to safeguard standards so

[3] Wood, Ben D., *Teacher Selection* (pamphlet), pp. 9-10. American Council.

that the master's degree will not be cheapened. The work for the degree may be directed towards a specific end without in any way lowering standards; but there is no gainsaying the fact that with the tremendous increase in the number of degrees granted that we are well on the road to doing so at the moment. The M.A. or M.S. in Education granted by the Catholic college or university should stand up under scrutiny and should pass as valid educational currency anywhere in the land.

A survey of current practices to determine methods of administering degrees in education discloses that in addition to complete control by the Graduate School, there are two other types, namely, (1) the control of technical degrees (M.S. in Ed., M. in Ed., and Ed.D.) by the School of Education and of academic degrees (M.A., Ph.D.) by the Graduate School, and (2) complete control of all graduate degrees by the School of Education. In Schools of Education, exercising partial or complete control, Graduate Committees composed of distinguished members of the faculty usually administer the advanced degrees. These professors instruct the graduate students and are listed separately in the Graduate Division of the catalog as members of the Graduate Faculty in Education. The better institutions show a preference for all-university units for teacher-education, either a Department of Education or a School of Education, functioning at the undergraduate and graduate levels.

COOPERATION BETWEEN COLLEGE DIVISION OF THE N. C. E. A. AND THE COLLEGE DIVISION OF THE C. L. A.

REV. ANDREW L. BOUWHUIS, S.J., A.M., LIBRARIAN, CANISIUS COLLEGE, BUFFALO, N. Y.

Mr. Chairman, Reverend Fathers, Sisters and Brothers, Ladies and Gentlemen: It is a pleasure for me to come here to speak in behalf of the college section of the Catholic Library Association, and I am duly appreciative of the honor of the invitation and the importance of the occasion. It is not that I yield to the natural thought of any speaker that his topic or his situation is the most important, but it is rather that this is the first time that our section of the Catholic Library Association has been given the privilege of such representation on your program.

This may not seem of a great deal of moment to you, but to us, the librarians, it is quite significant. Your organization, the National Catholic Educational Association and ours, the Catholic Library Association, have by their very natures almost everything in common. It may be summed up in the scroll over the librarian's desk in the Hirst Library at Georgetown University, "*Haurit aquam cribro qui vult discere sine libro.*" "He draws water with a sieve who would learn without a book." It is true that ultimately our learning comes from contact, either personal or vicarious, with reality; it is far more true that nowadays particularly, it is practically impossible to make any progress in learning without recourse to books and periodicals. In the motto so common in medieval libraries, [1] "*Claustrum sine armario est quasi castrum sine armentario,*" "a monastery without a library is like a castle without an armory," change the word from monastery to college, and it fits our educational institutions, today. The fundamental application of this to

[1] Haskins, Charles H.—"The Renaissance of the Twelfth Century," Cambridge, 1927, p. 71.

our colleges as educational institutions may be stated in a remark attributed to an educational leader of world-wide renown, "You can judge the scholarly attainments of a college by the condition of its library."

All this implies much more than the existence of a collection of books, more or less efficiently administered. Dr. J. Periam Danton, librarian of Temple University, and at present Secretary to the College and Reference Section of the American Library Association, gave a rather complete picture of what the librarian in a college expects to see in his college president in an interesting paper presented before the college librarians two years ago in New York. It was reprinted almost completely in *School and Society*, July 24, 1937. It is not my purpose to present my own version of that view. I agree with him substantially, that the library must have adequate funds, must be well housed in an attractive part of the building or campus, must have a staff, sufficient in number, of persons who would rate a position on a college staff, for personality, tact, education, learning, energy, habits of scholarship, executive ability, and thorough interest in the college student. He must be able to work very hard at matters large and small. He has to have the habit of being gracious to others, even when they are quite absurd in their requests or demands.

After the college has the library, its equipment and its staff, there is still something more that the Catholic librarian needs. That is constant stimulus to keep up his professional spirit, exchange of ideas with others in similar employment, exchange of aids in solving the problems distinctive of a Catholic-college library. He needs a Catholic Library Association of some kind to help him work out his bookish salvation as a Catholic. The specific work he has as a leader of Catholic thought, and we may as well admit that the librarian in a moderately sized college, say up to 800 students, can be the most influential person on the campus, demands

that he get help in his particular field from others in that same field.

For assistance in running departmental libraries in the sciences, his membership in the special libraries association will furnish him aid, and opportunity for consultation, for help with regard to general college standards and procedures, his membership in the American Library Association may suffice and so with other problems that arise. But a Catholic library, just as a Catholic college, is more different from the non-Catholic institution than similar to it. That difference should be stressed more and more. We all believe with our whole heart and soul that we as Catholics are intimately different from others, in our fundamental outlook on life and in the very life itself, of the soul. That difference shows itself more and more in the library. The problems there are different. What good is an armory in a castle without the armorer; what good is the armorer if he is not efficient, energetic, skilled? And his impetus toward perfection in his trade comes from his association with others.

There is one very particular point to be made here. The individual members or potential members of the Catholic Library Association are, for the most part, absolutely dependent on persons who are individual members of the National Catholic Educational Association. You as individuals, presidents of the colleges particularly, perhaps other officials, too, and that depends on the particular set-up of each religious congregation, have absolute control, not only of the library but of the librarian. You are his religious superior as well as the president of the college. His membership in an association, his ability and freedom to cooperate in association activities depend on you, since you have pretty much the control of his free time and absolute control of any funds at his disposal. The Catholic Library Association can be no stronger than you will permit it to be. We as librarians are bound up intimately with the college in every possible respect. Those of us who are Religious

cannot belong to an organization without your permission, we cannot cooperate even privately to any extent without your knowledge and consent, and so it rests ultimately on you whether or not the Catholic Library Association can exist, and all the more so, whether it can flourish. A recommendation from your organization that every college library be a member of the Catholic Library Association will do much to establish interest in our organization.

The individual librarian, of course, must be willing to do his part, but without leisure, without equipment, without help, he cannot accomplish a great deal. If the librarian is worked to capacity to get the very essentials of library work done, he cannot possibly look to the finer things of librarianship, nor will he have the leisure or energy to think and so come to realize his own deficiencies and needs. He can too easily go into a sort of blur. Unless he has time to think, he will not be able so to analyze his own problems as to be able to present them to others. He just blunders on. He can become content with the humdrum routine. This is fatal for him and for the college. For to have a poorly administered library is to have an extremely expensive library. Purchasing is done on a very inefficient basis, professors waste a great deal of their time looking for material that should be at hand; students, instead of being inspired to read and to study and do something extra on their own, adapt themselves easily to the reading and studying of the textbook; excellent articles in the current periodicals go unnoticed because the librarian does not get out a little or large bulletin calling attention to significant contributions, books are not bought on principle since the librarian will not have the tools or the aptitude for discerning book selection, and he will not be able to give the advice or to receive it from heads of departments as he should.

The distinctively Catholic thing about book selection is that he should know of the good Catholic books that are being published, he should know where to find material on the Catholic aspects of international law, labor, economics,

philosophy, religion, fiction, literature, history, and so on. He needs to have the help of fellow librarians in all these fields. It is a matter of common knowledge that where there is an efficient librarian, well read, well versed in these matters, kept alert by membership and constant communication with his fellow librarians in his field that the Catholic spirit, and the right Catholic atmosphere are more easily maintained, both among faculty and student body. A strong Catholic library association is a great asset to a strong Catholic educational association.

To function as a Catholic librarian, it is becoming more and more necessary that there be more cooperation between librarians, and this means that obviously that they must have the leisure and the funds to work. Three weeks ago two librarians at Canisius took eight hours out to check lists for two out-of-town librarians. Such lists on philosophy and sociology will save hours of time for many a professor.

The Catholic Periodical Index will be ready for distribution August 4. Without the Catholic Library Association, naturally speaking, such a piece of work would be impossible. Its value to the college is beyond question. The Catholic Library Association can finance these projects only from the dues of the members. After the index is well established in ten years or so, it will probably finance itself. Until then, the expense of it must be borne by the Catholic Library Association. Its success depends on interest in Catholic thought. The pressure put on public libraries by study clubs will do a great deal to have those institutions subscribe.

We all know that we need good lists of books for the specifically Catholic subjects. Unless our college graduates, men and women, have developed their taste for good Catholic literature they can hardly be said to be really fit representatives of Catholic education. To prepare lists of good reading in this field requires careful cooperation between librarians, teachers, and executives. These can best be

made out by trained handlers of books and directors of reading. The librarians with the cooperation of the members of the different departments of instruction can make out such lists, exchange them and try them out, have them checked and rechecked, and see to it that the lists reach the right persons. The recent list you have published in the bulletin of the central section of the N. C. E. A. is evidence that you feel the need of such work. The librarians would be able to do such work if they had the time and the staff and the funds to do so. Cooperation in recommending books, cooperation in the use of books that the library has, cooperation in the circulation of books among the students, these are going to make the spirit between the organizations excellent and strong.

The librarians as organized, knowing one another, appreciating one another's problems, and generously giving one another help, are the librarians who are going to do a great deal to help the schools attain and maintain the standards that we all know are essential to fine education. If we have not trained our students to read and to love to read, if we have not stimulated their intellectual curiosity, given them something of a greed for knowledge religious as well as secular, we can hardly say that we have succeeded as Catholic educators. It is for the librarian to have the technique of displaying good religious books attractively, it is for the teachers to give the stimulus; it is for both to plan together, to cooperate, to appreciate one another's needs.

In a short survey just conducted by the membership committee of the C. L. A. one of the most common reasons given for non-membership of libraries and librarians was lack of interest, indifference, ignorance of the real problems of Catholic librarianship, such low pay and hard work of lay librarians that they had lost professional interest, lack of training of the librarians, and so on. The investment in money in having institutional memberships in the C. L. A., the investment in personnel in having sufficient staff so that

the librarians will have leisure to think and get to appreciate his difficulties, will be more than repaid in a very short time, in higher standards of scholarship among students and faculty, in the sense of satisfaction and control that will come over the whole school. It is no pleasure to be merely ekeing out an existence as an individual or as an organization. With your cooperation, the Catholic Library Association can give your school and your librarians the extra assistance to make their organizations more successful.

The college nowadays is becoming more and more conscious of its responsibility to the community in which it is situated. The library is one of the places where that proper service can be rendered. If the librarian is cognizant of ways to make the library available to others besides the student body and the faculty, this service to the community will be more than worth while as a work or zeal as well as a direct influence on the city. The exchange of ideas about methods found successful in different localities will save a great deal of time and money.

The Catholic Library Association can and will produce other good works besides the Catholic Periodical Index, the Catholic Library World, some bibliographies. It has been growing constantly stronger. Your approval and active cooperation will make it vigorous. When once it has sufficient membership, and it will have that with your cooperation, and moderate funds, it will give you the splendid assistance that every college organization needs.

SECONDARY-SCHOOL DEPARTMENT

PROCEEDINGS

FIRST SESSION

WEDNESDAY, April 12, 1939, 2:30 P. M.

The meeting was called to order by Rev. Leo C. Gainor, O.P., President. After the opening prayer by Very Rev. J. B. Moriarity, the minutes of the Milwaukee meeting were approved as printed in the Annual Report of the National Catholic Educational Association. The first order of business was reports of the various committees. The report of the Library Committee (printed under Reports) was submitted by its Chairman, Rev. Bernardine B. Myers, O.P. Father Myers was authorized to carry the greetings and good wishes of the Department to the Catholic Library Association.

The report of the Committee on Regional Units (printed under Reports) was submitted by its Chairman, Brother Eugene A. Paulin, S.M.

All committees having reported, the Chair then appointed the following committees:

On Resolutions: Rev. Laurence M. Barry, S.J., A.M., Chicago, Ill., Chairman; Brother Benjamin, C.F.X., A.M., Baltimore, Md.; Sister M. Sylvester, O.S.U., A.M., Louisville, Ky.

On Nominations: Rev. James T. O'Dowd, Ph.D., San Francisco, Calif., Chairman; Rev. Bernardine B. Myers, O.P., A.M., S.T.Lr., Oak Park, Ill.; Brother Julius J. Kreshel, S.M., A.M., St. Louis, Mo.

The first paper, entitled "Catholic Learning and Intelligence," was delivered by Very Rev. Ignatius Smith, O.P., S.T.Lr., Ph.D., LL.D., Dean of the School of Philosophy, The Catholic University of America, Washington, D. C.

The Secretary General, Rev. George Johnson, Ph.D., then made a few remarks concerning the arrangements for the convention, thanked the Sisters of Notre Dame de Namur for their generous cooperation, and complimented the President, Rev. Leo C. Gainor, O.P., for his solicitude concerning the comfort of the Sisters and others in attendance. Father Gainor called attention to the new specifications of dues, viz., that each High School and Academy is to pay a membership fee of $10. He also invited all to register on the cards provided by the ushers.

The second paper, entitled "The Aims of Catholic High Schools in Terms of Results," was then presented by Rev. Julian L. Maline, S.J., Ph.D., Supervisor of Schools, Milford, Ohio. Considerable discussion followed. A limited number of copies of the tentative statement of objectives was distributed, with the assurance that more would be available, if the interested parties would write to Father Maline at Milford Novitiate, Milford, Ohio.

SECOND SESSION

THURSDAY, April 13, 1939, 9:30 A. M.

The session opened with prayer by the President General, the Most Reverend John B. Peterson, D.D., Ph.D., LL.D., Bishop of Manchester, N. H., who honored us with his presence.

The first paper of the morning, "The Catholic School in a Democracy," was presented by Rev. Edmund J. Goebel, Ph.D., Diocesan Superintendent of Schools, Milwaukee, Wis. The President General commented enthusiastically on this paper and complimented Father Gainor on the excellence of the program of the Secondary-School Department. Much discussion of Father Goebel's challenging paper followed; some outlined what was actually being done in Catholic high schools, others maintaining that much was still to be accomplished in bringing our institutions up to our ideal standards.

The second paper of the morning, "The Catholic School Trains for Good Citizenship," was delivered by Rev. Edward P. Dowling, S.J., A.M., Associate Editor *The Queen's Work,* St. Louis, Mo., and elicited spirited comment from the audience.

THIRD SESSION

FRIDAY, April 13, 1939, 2:30 P. M.

This session was called to order by Brother Agatho, C.S.C., Vice-President of the Department, and Chairman of the Committee on Religion, and opened with prayer by Rev. Bernardine B. Myers, O.P.

The first paper, "The Social Ideal of the Catholic Student," was given by Rev. Felix M. Kirsch, O.M.Cap., Ph.D., Litt.D., Professor of Religious Education at the Catholic University, and at Trinity College, Washington, D. C. Questions from the floor brought forth genial and stimulating responses from the speaker, to the evident satisfaction of the assembly.

The second paper, "Religion as the Basis of Character Building," was read by Brother Vincent, C.F.X., A.M., Supervisor of Schools, Baltimore, Md., and was followed by discussion from the floor.

FOURTH SESSION

FRIDAY, April 14, 1939, 9:30 A. M.

Rev. Andrew Seebold, S.M., offered the opening prayer. Brother J. Sylvester, F.S.C., A.M., Christian Brothers High School, St. Louis, Mo., presented a paper on "High-School Guidance," in which he stressed particularly the aids obtainable from the library. Sister M. Gertrude, O.S.B., supplemented the suggestions, with special reference to girl schools. She expressed her readiness to send further in-

formation to all who were interested, if they addressed her at the Benedictine Convent, 851 N. Broad Street, Elizabeth, N. J.

Rev. Geoffrey O'Connell, Ph.D., Pastor, St. Elizabeth's Church, Clarksdale, Miss., delivered a challenging address on "Catholic Education in America," making a strong appeal for thorough-going Catholicity, and warning against thoughtless adoption of pagan ideologies as proclaimed by non-Catholic leaders in education.

At the business session, which immediately followed, Resolutions were submitted by Rev. Laurence M. Barry, S.J., and accepted by the assembly, as follows:

RESOLUTIONS

The members of the Secondary-School Department wish to express their appreciation to His Excellency, the Most Reverend Michael J. Curley, D.D., Archbishop of Baltimore, for having invited the National Catholic Educational Association to convene in the National Capital, a city in his Archdiocese.

The Department likewise extends sincere thanks to the Right Reverend Monsignor Joseph M. Corrigan, Rector of the Catholic University of America, for placing at its disposal the facilities of the University and for delivering his inspiring sermon at the opening Pontifical High Mass in the National Shrine of the Immaculate Conception.

It is also grateful to the pastors, the superiors of religious institutions, and to the many others for their hospitality, and especially to Sister Berchmans Julia and the Sisters of Notre Dame de Namur of Trinity College where the Department's meetings were held.

It is, moreover, deeply appreciative of the splendid work done by the Reverend Edward B. Jordan, S.T.D., Chairman, and his associates of the Committee on Local Arrangements.

The Department congratulates and felicitates the Catholic University of America on the occasion of its Golden Jubilee, and expresses the hope that it will continue to prosper and lead in the cause of American Catholic education.

The Department congratulates the Reverend P. A. Roy, S.J., former President of the Department, on the high honor accorded him by his election to the Presidency of the Southern Association of Colleges and Secondary Schools.

The Department expresses congratulations to the Reverend Michael J. Martin, a member of its Executive Committee, for the honor of his elevation to the position of President of Loras College, Dubuque, Iowa.

Be it resolved, That the gratitude of this Department be, and hereby is expressed to the individuals and committees for their excellent papers and reports which have been presented at these sessions.

WHEREAS, The Reverend Leo C. Gainor, O.P., terminates his period of office as President of the Secondary-School Department, in which office he has labored with self-sacrifice and zeal, and has shown himself to be an alert and efficient leader, especially in the inauguration and organization of Regional Units,

Be it resolved, That the Department extend to Father Gainor, its sincere appreciation and commendation.

WHEREAS, The Department has devoted its sessions to a unified program based on the recommendations of our late Holy Father Pius XI in his letter of September 21, 1938, to the Catholic University of America,

Be it resolved, That the Secondary-School Department continue its efforts to further this program by giving full cooperation to the Catholic University in the fulfillment of its "traditional mission of guarding the natural and supernatural heritage of man."

Respectfully submitted,

LAURENCE M. BARRY, S.J., *Chairman.*
BROTHER BENJAMIN, C.F.X.
SISTER M. SYLVESTER, O.S.U.

Nominations for offices were submitted by Brother Julius J. Kreshel, S.M., and the Secretary was empowered to cast a ballot for the following candidates:

President: Brother Agatho, C.S.C., A.M., Indianapolis, Ind.

Vice-President: Brother Eugene A. Paulin, S.M., Ph.D., Kirkwood, Mo.

Secretary: Rev. Julian L. Maline, S.J., Ph.D., Milford, Ohio.

Members of the General Executive Board: Rev. Leo C. Gainor, O.P., A.M., Columbus, Ohio; Rev. Julian L. Maline, S.J., Ph.D., Milford, Ohio.

Members of the Department Executive Committee: Very Rev. Msgr. John J. Healy, A.M., Little Rock, Ark.; Very Rev. J. B. Moriarity, A.B., Ironwood, Mich.; Rev. Edmund J. Goebel, Ph.D., Milwaukee, Wis.; Rev. Leo C. Gainor, O.P., A.M., Columbus, Ohio; Rev. Raymond G. Kirsch, A.M., Toledo, Ohio; Rev. Bernardine B. Myers, O.P., A.M., S.T.Lr., Oak Park, Ill.; Rev. James T. O'Dowd, Ph.D., San Francisco, Calif.; Rev. John M. Voelker, Ph.D., Milwaukee, Wis.; Brother Benjamin, C.F.X., A. M., Baltimore, Md.; Brother A. Philip, F.S.C., A.M., New York, N. Y.; Brother Joseph Matthew, F.S.C., A.M., St. Paul, Minn.; Brother Bernard T. Schad, S.M., Ph.D., Dayton, Ohio; Brother Oswald, C.F.X., A.M., Baltimore, Md.; Brother William, S.C., A.M., Muskogee, Okla.; Brother William, C.S.C., Ph.D., Notre Dame, Ind.; Sister M. Josita, B.V.M., A.M., Chicago, Ill.; Sister M. Evangela, S.S.N.D., A.M., St. Louis, Mo.; Sister M. Sylvester, O.S.U., A.M., Louisville, Ky.

Central Regional Unit: Rev. Laurence M. Barry, S.J., A.M., Chicago, Ill.; Brother Julius J. Kreshel, S.M., A.M., St. Louis, Mo.

Southern Regional Unit: Rev. Joseph C. Mulhern, S.J., A.M., New Orleans, La.; Brother Alexis, S.C., A.M., Bay St. Louis, Miss.

Eastern Regional Unit: Rev. Joseph C. Ryan, C.M., A.M., Brooklyn, N. Y.; Rev. John F. Ross, Ph.D., Brooklyn, N. Y.

Respectfully submitted,

JAMES T. O'DOWD, *Chairman.*
BERNARDINE B. MYERS, O.P.
JULIUS J. KRESHEL, S.M.

The retiring President, Rev. Leo C. Gainor, O.P., expressed his gratitude to the members of the Department and to the Executive Committee in particular for their cooperation during his term of office. He then requested the newly elected President, Brother Agatho, C.S.C., to take the chair. Brother Agatho spoke briefly, expressing his appreciation for the honor conferred upon him by the Department.

He then entertained the motion for adjournment, which was made, seconded, and passed.

EUGENE A. PAULIN, S.M.,
Secretary.

MEETINGS OF THE DEPARTMENT EXECUTIVE COMMITTEE

FIRST MEETING

CHICAGO, ILL., Dec. 28, 1938, 10:00 A. M.

The meeting, held at St. Ignatius High School, was opened with prayer by the Very Reverend John J. Healy. All members were present with the exception of Rev. James T. O'Dowd, Rev. John F. Ross, Rev. Leo J. Streck, and Brother Oswald, C.F.X.

The minutes of the last Executive Meeting, held at Hotel Pfister, Milwaukee, Wis., April 19, 1938, were read by the Secretary and approved by the assembly.

The President, Rev. Leo C. Gainor, O.P., reported on policies and trends in the Department. He deplored the lack of contact on the part of the General Executive Committee with our Department, citing as an example the organizing and functioning of the Regional Units which have not been encouraged or inspired by active help or the presence of official representatives of the Association. He stated that he hopes this was a temporary condition and thought in the future the Department through the Regional Units could look for help and guidance from the General Executive Body.

The following committees reported:

Regional Units. Brother Eugene A. Paulin, S.M., reported that as yet no organization had been effected in New England or the Northwest, but that the California group, under the leadership of Rev. James T. O'Dowd planned a two-day meeting in connection with the Teachers' Institute in Los Angeles, the latter part of February. Father Paul Campbell of Pittsburgh and Father Raphael McCarthy of Milwaukee were scheduled to take part in the program.

Middle Atlantic Unit. Brother Benjamin, C.F.X., delegate from the Middle Atlantic Region, reported the en-

thusiastic meeting at Brooklyn last December. He also stated that the College Regional Unit had invited representatives of the high schools to join with them at Atlantic City, in connection with the Middle States Association of Colleges and Secondary Schools, and thus a second meeting was effected. Plans for the next session to be held at Seton High School in Baltimore, December 30 were taking shape. The Archbishop of Baltimore expressed himself very much in favor of the movement and a very successful meeting was anticipated.

Central Unit. Rev. Laurence M. Barry, S.J., Chairman of this Unit, reported that they planned to have an executive meeting on January 7, preparatory to their next session which is to be held in conjunction with the North Central Association, at the end of April.

Southern Unit. Rev. Joseph C. Mulhern, S.J., Chairman, reported the organization meeting at Dallas last April, stated that plans were on foot for a session in connection with the Southern Association at Memphis, next April.

Report of the Committee on Libraries. Rev. Bernardine B. Myers, O.P., Chairman, reported that the list of books by Catholic authors had been checked and brought up to date, and hektographed copies were available for those interested. The next step would be the submission of those lists to a group of trained librarians within the Catholic Library Association for further checking and for suggestions as to the most effective form for presentation to the American Library Association. Father Myers then reported his conference with Rev. Colman Farrell, O.S.B., President of the Catholic Library Association in which it was evident that the C. L. A. was most anxious to maintain cordial relations with all branches of the N. C. E. A. To this end Father Farrell suggested an exchange of speakers at the April convention. He was in entire sympathy with the purposes of our Committee and promised help towards their realization. He also expressed his willingness to use the

favorable position of the C. L. A. and its acquaintance with officials of the A. L. A. to aid in submitting our list to that agency.

The President of the C. L. A. expressed the hope that our Committee would be retained by our Department as a standing committee, as the list will really never be finished. He suggested further activities for our group, such as studying the question of the need of professional service for high-school libraries; the study of standards, for annual financial support, books, periodicals, and repairs; determining the status of the librarian on the high-school faculty and his relations with other teachers, etc.

Father Myers expressed his thanks for the cooperation of members of our group, especially to Sister Louise of Brooklyn and to Brother Frederick, S.C. of New Orleans, who made extensive and valuable contributions to the work of the Committee.

In the discussion which followed, the purpose of the Committee on Libraries was restated, viz., to submit a list of books by Catholic authors to the A. L. A. for inclusion in their list of books suitable for high-school students.

Father Gainor commended the Committee, especially its Chairman, on the excellent work thus far accomplished, and sanctioned its continuation as a Standing Committee on Libraries.

Report of the Committee on Policies. Rev. Julian L. Maline, S.J., Chairman, stated that he had spent a great deal of time revising the first statement of Policies and Objectives of the Catholic Secondary School, drawn up a year ago, in an attempt to put it into more logical form, in particular trying to throw the section on Cultivation of Man's Social Nature into a more comprehensive statement than was given in the original draft.

He also went over the whole, statement by statement, with Father Farrell, S.J., to secure his professional advice on the document. Father Farrell thought the statement

should be retained in general in its original form, but suggested modifications which were made in the revision.

It was the opinion of the Chairman, however, that to be of practical service to Catholic Secondary Schools, the statement needs considerable condensation; that it also should not be couched in terms of faculty psychology; that it needs further revision in the light of statements by the Cooperative Study of Secondary-School Standards, in order to bring it closer to school practice.

In short, it needs further revision and condensation. The final statement should contain: (1) a summary of principles; (2) in keeping with these principles, (a) a summary of aims and objectives, (b) a summary of means, (c) a summary statement of methods that are acceptable.

The Chairman pledged himself, if so desired by the assembly, to accomplish this revision by January 15, and then submit it in mimeographed form to educational experts for further criticism.

Father Maline further stated that he did not think an attempt should be made to hand out this or any similar statement as an official platform of the Secondary-School Department, until there has been much further revision and criticism and not until the members of the Department have had a chance to vote on it. Whether even any such attempt should be made, remains a question, since it is the place of the Bishops to make anything like an authoritative statement.

In conclusion, Father Maline asked the assembly to submit the names of competent critics to whom he might submit a copy of the revision with some hope of receiving prompt, frank, and worth-while criticism.

Father Gainor complimented the Committee and its efficient Chairman on the work thus far done and assured them of the hearty cooperation of the Executive Committee.

Report of the Committee on Religion. Brother Agatho, as ex-officio Chairman reported that the program for Thursday morning, April 13, at the Washington Convention had

been taken care of in securing two speakers for the occasion, Rev. Felix M. Kirsch, O.M.Cap., and Brother Vincent, C.F.X.

New Business. Under this head the President, Rev. Leo Gainor, brought up the question of organization of the Regional Units. As at present constituted there are no financial provisions, no central supervision or control, no specific expression or direction from the General Officers, nor is there a sufficient tie-up with the Department nor adequate reporting of activities. To remedy this at least to some extent, it was proposed to appoint a Standing Committee on Regional Units, consisting of a chairman appointed by the President and the other members taken from among the officers of the various regional units. After considerable discussion it was moved by Father Joseph Ryan, C.M., seconded by Brother Agatho, C.S.C., and approved by the assembly:

That a Standing Committee on Regional Units be appointed, composed of the Delegates from the Regional Units and a Chairman, appointed by the President, whose duties shall be: to report to the Executive Committee of the Department, through the Chairman, on the activities of the Units, and to receive, through the Chairman, the recommendations of the Department, and to transmit them to the Regional Units, and that the Committee hold its business meeting a day prior to the Christmas Executive meeting, and report, through its Chairman, at the Annual Executive Meeting.

An amendment to this motion, made by Brother Julius J. Kreshel, S.M., to the effect that the Chairman of the Regional Units be substituted for the Delegates, failed to receive the support of the assembly.

The President then appointed Brother Eugene A. Paulin, S.M., Chairman of the Standing Committee on Regional Units.

Monsignor Healy asked whether there was any means of financing the work of the Regional Units and was answered

by the President that Bishop Peterson had promised to appoint a Finance Committee of the General Association, whose duty it would be to study this problem.

When the Regional By-Laws were drawn up no provision was made for the election of a successor to an officer who should be removed from the region in which he held office. After considerable discussion an amendment to the by-laws was moved by Father Goebel and seconded by Brother Benjamin:

That regional officers who are transferred to another regional district should remain in office until after the first succeeding regional meeting and that a successor be named at that meeting to fill the unexpired term.

Motion carried.

Parent-Teacher Cooperation and Methods. The President called upon Rev. John M. Voelker to discuss this topic and he reported on the meeting of the National Parent-Teacher Association held recently in Biloxi, Miss., in which the importance of a tie-up between the home and the school was accentuated. He was of the opinion that Catholic parents should have an opportunity to organize as a Department of the N. C. E. A. Father Gainor thought there would be greater hope in the National Council of Catholic Women, conducted under the auspices of the N. C. W. C., which opinion was shared by other members, particularly Monsignor Healy. The President then appointed Father Voelker Chairman of the Committee to study this question, and instructed him to get in touch with Mrs. Williams and Miss Lynch of the National Council of Catholic Women, and to report to our Executive Committee at the Washington meeting.

Publicity for Our Department. Father Gainor referred to the desirability of having our activities brought to the notice of the public. Information received from the New York Publicity Co., indicated that a national campaign covering several months would cost $1,500 and a 10-day restricted program $375 which, of course, is beyond our

means. We feel that we have a message which should be brought to the attention of the public, and some one should see to it that they get it. Monsignor Healy suggested Mr. Martin-Dillon, of the N. C. W. C. Publicity Department, and Father Gainor promised to try to secure his services.

Discussion of the Washington Program. The next matter considered was the program of our Department at the Convention in Washington. The President called attention to the fact that many school children visit the National Capital during Easter week, so that reservations by the Committee should be made as soon as possible.

As a keynote to the program, the President proposed an excerpt from the Holy Father's letter to the Catholic University on the occasion of its Golden Jubilee, in which he recommended the teaching of the subjects of civics, sociology, and economics, in the light of Catholic principles. Brother Joseph Matthew, F.S.C., recommended such subjects as "Saving Souls by Saving Society," "The Catholic School is the American School," "The Catholic School is the Conservator of Democracy," "The Last Stand of Civilization is the Catholic School." Father Maline showed that these plans could be reconciled with each other as well as with the mimeographed outline sent out by Father Gainor. The following are some of the decisions reached by the assembly: (1) No paper should be dropped in order to leave time for visiting the exhibits. This visitation, however, should be stressed by the President, as the income from the commercial exhibits makes the convention possible. (2) The suggestion of panel discussions was not received with favor. (3) The discussion of health met with disapproval. (4) The absence of a Sister or a layman, or a representative from the far west on the program was deplored, and an effort was made to remedy the situation. The final arrangement and choice of speakers was left to the President.

A rising vote of thanks was made to Rev. Laurence M. Barry, S.J., and to the authorities of St. Ignatius High

School for the fine hospitality and banquet given the Committee.

Adjournment.

EUGENE A. PAULIN, S.M.,
Secretary.

SECOND MEETING

WASHINGTON, D. C., April 11, 1939, 2:00 P. M.

The meeting was held at the Raleigh Hotel, French Room. It was called to order by the President, Rev. Leo C. Gainor, O.P., and was opened with prayer by Rev. James T. O'Dowd. All members were present except Very Rev. Msgr. John J. Healy, Very Rev. J. B. Moriarity, Rev. Raymond G. Kirsch, Rev. Leo J. Streck, and Brother Joseph Matthew, F.S.C.

It was voted that the minutes of the Chicago meeting of last December be accepted as hektographed by the Secretary and distributed to the members.

Brief reports on Regional Units and on Secondary-School Libraries were made by Brother Eugene A. Paulin, S.M., and by Rev. Bernardine B. Myers, O.P., respectively. Rev. Julian L. Maline, S.J., submitted the report of the Policies Committee. (Printed under Reports.)

The Reverend President asked whether the Department had approved the objectives as thus submitted. Brother William, S.C., made the motion that the Executive Committee approve them first of all. After some discussion this was duly passed.

The next subject discussed was that of finances. The Reverend President announced the resolution passed at the January meeting of the General Executive to the effect that a budget of expenses be made up in each Regional Unit and be submitted to the President of the Department, who in turn would submit it to the Secretary General for approval and submission to the Treasurer General. Suggestions were made to widen this provision so as to include other projects of the Department, but no action was taken.

Attention was likewise called to the change in dues for High Schools and Academies. Heretofore the statement appeared in the printed report of the National Catholic Educational Association that these were *"requested* to pay $10.00." In future this will be replaced by "Each High School and Academy *pays* an annual fee of $10.00." The individual membership fee continues at the rate of $2.00 per year.

The meeting adjourned with prayer by Rev. Joseph C. Mulhern, S.J.

EUGENE A. PAULIN, S.M.,
Secretary.

REPORTS

REPORT OF THE COMMITTEE ON SECONDARY-SCHOOL LIBRARIES

The Committee on Secondary-School Libraries has for its primary purpose, the compilation of a list of titles by Catholic authors suitable for the high-school level and the persuasion of the American Library Association to include these titles in their recommended lists for secondary schools.

Much work has been done by the members of this committee up to date, mostly the work of checking long lists of titles in the effort to choose only those Catholic authors who stand preeminent in their respective fields of writing. Without doubt the greatest difficulty encountered by all who have worked on this project, is that of selecting truly preeminent authors of our faith who may be intelligible to high-school people. Our work, so far, has resulted in the compilation of four successive lists, each one, we think, representing a step closer to the ideal list which we expect to submit to the American Library Association.

As you will undoubtedly recall, the Chairman of this Committee reported at the December meeting that kindly overtures toward cooperation had been made by the President of the Catholic Library Association. At the same meeting, approval of cooperative measures between our Committee and the Catholic Library Association was sought from the Executive Committee and graciously extended.

The Chairman of our Library Committee is happy to report at this time that the proffered cooperation by the Catholic Library Association has turned out to be more than mere words. So far it has provided us with a group of trained librarians willing to check our present list; it has given us very valuable and practical advice concerning

the scientific form our final list must take, and suggestions as to the best procedure to follow in obtaining proper bibliographic data and annotation; it has registered a promise to merge its weight and influence with ours during our negotiations with the American Library Association; and it has resulted in an invitation to the Chairman of this Committee to speak at the high-school round-table discussion to be held in connection with the current convention of the Catholic Library Association.

The Chairman of this Committee, accordingly, holds the strong conviction that cordial relations with the membership of the Catholic Library Association cannot but speed us on to the ultimate attainment of our purpose. And in this regard, we ask the authorization of our Department to carry into the meeting of the Catholic Library Association, the greetings and good wishes of our President and members.

Work on a project, such as that of the Committee on Secondary-School Libraries, is, of its very nature, slow. But progress has been steady and now after two years, we begin to see unmistakable signs of a very favorable culmination of our efforts. Every indication points to the possibility that before our next meeting we will actually have started negotiations with the American Library Association.

The Committee on Secondary-School Libraries: Rev. Bernardine B. Myers, O.P., A.M., S.T.Lr., Oak Park, Ill., Chairman; Very Rev. J. B. Moriarity, A.B., Ironwood, Mich.; Rev. Edmund J. Goebel, Ph.D., Milwaukee, Wis.; Sister M. Evangela, S.S.N.D., A.M., South St. Louis, Mo.; Sister M. Josita, B.V.M., A.M., Chicago, Ill.; Sister M. Louise, R.S.M.; Brother Frederick, S.C., A.M.

Respectfully submitted,

BERNARDINE B. MYERS, O.P.,
Chairman.

REPORT OF THE COMMITTEE ON REGIONAL UNITS

Three of the regional units have been active and have held meetings and elected delegates to the Department Executive Committee.

The *Eastern Regional Unit* met at Seton High School, Baltimore, Md., December 20, 1938. Both a morning and an afternoon session were held. The papers and discussions centered around Catholic Action as applied to high-school students, and the preparation of teachers of Religion. About 100 were present representing 48 schools. The Executive Department was represented by Rev. Joseph P. Ryan, C.M., Brother Benjamin, C.F.X., and Brother Oswald, C.F.X.

The elections resulted as follows: Chairman, Rev. Joseph P. Ryan, C.M., Brooklyn, N. Y.; Vice Chairman, Brother Benjamin, C.F.X., Baltimore, Md.; Secretary, Brother Emilian, F.S.C., Philadelphia, Pa. Rev. John F. Ross, Ph.D., Brooklyn, N. Y., continues as delegate.

The *Central Regional Unit* held its meetings at the same time and in the same place as the North Central Association, March 29, 1939, at Stevens Hotel, Chicago, Ill. Very instructive papers were presented on the Cooperative Study, on the teaching of Languages, and on the Curriculum. Rev. Alphonse M. Schwitalla, S.J., gave a stirring address on the Catholic School and the North Central Association. A combined luncheon was held with the Midwest Regional Unit of the College and University Department, and addresses were given on the Relations between the High School and the College, Brother Eugene A. Paulin, S.M., speaking for the former, and Rev. Wilfred M. Mallon, S.J., for the latter.

The Executive Department was represented by the President, Rev. Leo C. Gainor, O.P., who spoke briefly at the afternoon session, by the Secretary, Brother Eugene A. Paulin, S.M., Rev. Julian L. Maline, S.J., Rev. Bernardine

B. Myers, O.P., Rev. John M. Voelker, Brother Julius J. Kreshel, S.M., and Sister M. Josita, B.V.M.

Registrations showed 260 delegates present representing over 137 schools.

The elections resulted in the retention of all the officers of last year, viz: Chairman, Rev. Laurence M. Barry, S.J., Chicago, Ill.; Vice-Chairman, Sister M. Francis, S.N.D., Cincinnati, Ohio; Secretary, Brother John Berchmans, F.S.C., St. Paul, Minn.; Delegate, Brother Julius J. Kreshel, S.M., St. Louis, Mo.

The *Southern Regional Unit* held its meetings March 31 and April 1, 1939, at Memphis, after the convention of the Southern Association in the same city. The sessions were held at Sienna College, and two topics were discussed: "Solving the Problems of the Small High School Competing with a Large Public High School," by Rev. G. J. Barras, S.J., of Shreveport, and "Some Problems Connected with the Teaching of Religion," by Sister M. Ferdinand, O.S.U., of Louisville. Saturday, April 1, the delegates attended Mass celebrated by the Most Reverend William L. Adrian, D.D., Bishop of Nashville.

The Saturday morning session, following the Mass, consisted of an open forum, conducted by Brother William, S.C., and an address by the Department President, Rev. Leo C. Gainor, O.P., on the "Objectives of Catholic High Schools." An animated discussion followed.

The Executive Department was represented by its President, and Secretary, and the following Board members: Rev. Joseph C. Mulhern, S.J., and Brother William, S.C. Registration showed 78 delegates present, representing 45 schools and every State in the Southern Association.

The elections resulted as follows: Chairman, Brother Alexis, S.C., Bay St. Louis, Miss.; Vice-Chairman, Rev. S. Ernest Wiley, S.T.L., Nashville, Tenn.; Secretary, Sister M. Polycarp, C.C.V.I., San Antonio, Tex.; Delegate to the Ex-

ecutive Committee, Rev. Joseph C. Mulhern, S.J., New Orleans, La.

Respectfully submitted,

EUGENE A. PAULIN, S.M.,

Standing Committee on Regional Units.

REPORT OF THE COMMITTEE ON POLICIES

Since the December 1938 meeting of the Executive Committee, the Policies Committee revised its statement of Objectives of Catholic Education in the United States, three times. Over 100 copies were sent to the educators whose names the Executive Committee submitted and to some others, with a covering letter requesting frank criticism. Sixty answers were received, and in the light of these suggestions, a fourth revision was prepared for distribution at the meeting of the Secondary-School Department, Wednesday afternoon, April 12, in connection with a paper read on the subject by Father Maline.

The Committee on Policies: Rev. Julian L. Maline, S.J., Ph.D., Milford, Ohio, Chairman; Very Rev. Msgr. John J. Healy, A.M., Little Rock, Ark.; Rev. James T. O'Dowd, Ph.D., San Francisco, Calif.; Rev. Joseph P. Ryan, C.M., A.M., Brooklyn, N. Y.; Rev. Leo J. Streck, A.B., Covington, Ky.; Brother Agatho, C.S.C., A.M., Indianapolis, Ind.; Brother Benjamin, C.F.X., A.M., Baltimore, Md.

Respectfully submitted,

JULIAN L. MALINE, S.J.,
Chairman.

PAPERS

CATHOLIC LEARNING AND INTELLIGENCE

VERY REV. IGNATIUS SMITH, O.P., S.T.Lr., Ph.D., LL.D., DEAN OF THE SCHOOL OF PHILOSOPHY, THE CATHOLIC UNIVERSITY OF AMERICA, WASHINGTON, D. C.

I must tell you, you will discover shortly, that I am not an expert in the philosophy of education. I am just a philosopher and not a very good one at that. Your request to me in the first instance was that I read to you a paper on the philosophy of education in secondary schools. I was utterly unqualified for such a task and said so. Then I had the privilege of examining the report of your Committee on Objectives in Secondary Education and while the report was very imposing and exhaustive, it taught me little about the philosophy of education in these institutions. I was profoundly impressed, however, by the second set of objectives in this same report and, after consultation with some of the experts in the field, I decided to address you on some phases of that angle, "Intelligent Catholicity." To be more definite I would like to offer you some thoughts on the subject of "Values and Levels of Learning." I take my cue from some little known suggestions of a great teacher and a great philosopher, Saint Thomas Aquinas. If a philosophy of education in secondary education still remains to be written these remarks may be of assistance in the successful accomplishment of such a task. They may be of assistance in a philosophy of education in any of our multiplied fields.

There are some interesting observations in the Fathers of the Church about knowledge and the desire for learning that can be very unprofitable for the individual and for society. I think they can be synthesized and woven into the philosophy that would guide Secondary Education. The uselessness of some learning is indicated in these statements:

(1) Education or learning are not profitable when they produce, anywhere and particularly in a democracy a class of intellectual snobs whose learning has done nothing more than to create in them a supercillious pride. Of these Saint Augustine said: "There are some who having deserted the virtues and ignorant of what God is and how majestic is a nature that remains always the same, think themselves to do something great if they investigate, with great curiosity and most intensely, this universal mass of matter which we call the world. Hence they develop such pride that they seem to themselves to dwell in heaven itself about which they so often dispute." (*De Moribus Eccl.* c. 21.) Likewise, knowledge is unprofitable when its natural objective seems to be something sinful or when it is likely to be made the implement of crime. Of course, all knowledge may be profaned in this way but some of the subjects that are being taught are more apt than others to serve more directly for the pursuit of sin and crime.

(2) Knowledge and learning have also been considered unprofitable when they are useless. The explanation of this statement, made by Saint Thomas and other Fathers of the Church, implies that knowledge is useless when it has no direct bearing on the mental or other needs of the individual and when this knowledge takes up the time and usurps the place in the mind that should be devoted to the learning of necessary things. I think that this little piece of pedagogical philosophy has particular bearing on the curriculum of a Catholic secondary school where God, religion, and the knowledge of eternal things must have a place. To illustrate this one might refer to the statement of Saint Jerome, "We see priests dismissing the Gospels and the Prophets, reading comedies and singing the amorous words of bucolic poems." (*Epist.* 146 *ad Damas.*)

(3) Knowledge is unprofitable when it ignores God or leads to the condemnation of Him. This is not mystical theology. It is a basic presumption of Catholic education on every level. All truth is the reflection of divine nature

and intelligence. Whatever truth is being learned there is something in it that has been touched by God. Whatever be the branch of learning or science with which the teacher is dealing there is some place in it where reference to God, its Author, can be found. Catholic education on every level has the obligation to discover this relation to the divine and to present it clearly to our students. On this question Saint Augustine had the following to say: "In the consideration of creatures vain and perishable curiosity is not to be exercised; but the elevation to immortal and eternal things is to be effected." (*De Vera Religione;* c. 4.) This statement creates for all Catholic schools a philosophy of education which refuses to isolate God and the supernatural in a course of religion; it finds Him everywhere and presents Him for adoration in all of the sciences.

(4) Knowledge is also unprofitable when it is above the capacity of the student to learn. Dabbling and tinkering with subjects for the study of which the student has no native or acquired ability is certain to result in an accumulation of disastrous errors in which the objectives and purposes of education will be defeated.

(5) Knowledge is also unprofitable when it is of such a nature as to impede the fulfillment of one's duty. Bitter experience shows this to be true. Learning which does not aid the student in the fulfillment of obligations to soul as well as to body, to neighbor as well as to self, and to God as well as to men is an expensive attack on the order that must be created by education in the individual and in society. The fact is also evident that while, in some cases devout persons may be anti-social through a false interpretation of religion and worship, social order cannot be produced without a recognition of the rights of God and the fulfillment of duties toward Him. Basic in Catholic education, therefore, on every level, ought to be the conviction that learning is worth while only when it assists in the performance of inescapable duties. So much for the statement of the factors that make learning unprofitable and the teach-

ing of some subjects in the secondary school a disaster or at least a waste of time, and the omission of other subjects an educational crime. I would like to indicate some of the conditions under which these old educators and philosophers thought that learning was worth while. Some of this may overlap the analysis already presented but a philosophy of Catholic education cannot afford to neglect this positive approach.

Learning, I find in the Angelic Doctor, is profitable when it is conditioned by nine necessary qualities. (In 1 Cor. c. 8.)

(1) Learning is worth while when it is possessed humbly without self-exaltation. This is the only protection society has against the assaults of smart egotists who believe they have a monopoly on ideas and that all other men are ignorant. The presumption, of course, is that education will cultivate this docility along with learning.

(2) Learning must be sober and balanced, without the conceited presumption that only those realities exist which the human mind can comprehend. This sobriety of learning, education must inculcate along with knowledge, if individuals and society are to be preserved from the ravages and rampages of conceited smart alecs who defy their own puny minds.

(3) Learning is profitable when it is certain, when it is not hesitant in expression, when convictions are definite and accurate, and when knowledge is not merely a collection of facts without meaning or a congeries of doubts torturing minds that crave surety. The implication here, of course, is that education will give not only data but will train the student in reaching the inevitable and satisfying inductions that facts demand.

(4) Learning is also valuable only when it is truthful and without error. This is so evident that little need be said about it by way of commentary. There are two practical situations in contemporary educational methods which this piece of philosophy might affect. One is so crowding the student's mind with erroneous views that it is inaccessible

to truth or time is not left for the satisfactory presentation of truth. The other situation emerges out of a passion for liberality and an erroneous concept of freedom of speech and teaching. It presents error, often, more attractively than truth and defeats educational objectives.

(5) Learning is valuable only when it avoids jungles and jumbles of theories and is integrated and coordinated in a simple way. At least Catholic education is in a position to effect in the student's curriculum and in his mind that correlation which makes for simple and permanent knowledge.

(6) Learning is worth the sacrifices of human power and money which education demands only when it is intelligently social and only when it creates charity and love toward mankind and God. Upon this philosophical principle Catholic education on every level must also insist. Learning that creates racial hatred, social bitterness, class strife, and international animosities is worse than a waste of time. It is learning emerging from a philosophy of education directly opposite to divinely revealed truth.

(7) Learning is profitable when it is useful and socially constructive, when it is directly or indirectly ordained to the betterment of neighbor. This means that many things had be better left untaught.

(8) Learning increases in value when it is characterized by free and liberal communication. In our philosophy of life, intellect and learning are gifts from on high which, like all other gifts, must be shared with the less richly endowed members of the social group. Learning should be a good and real goodness is diffusive.

(9) Lastly, learning, to be advantageous, must be operative; it must be put to work; it must be lived for happiness of self and society. This is a most important philosophical principle in Catholic education, since it implies training in voluntary self-control and the achievement of what some call "truth of life" in external deportment.

Such are the principles by which learning, and consequently Catholic education can be measured as well as

guided. These are norms that may be woven into a philosophy of education that aims to create intelligent Catholicism in secondary schools. These are also norms by which may be measured the progress of real intelligence and the progress of real intellectual development. I conclude with a brief sketch of intelligence in terms of the intellectual virtues so deftly analyzed by Thomas Aquinas. Some of these have been the subjects of recent investigation by scholars like Maritain in "Degrees of Knowledge" and Adler in "Prudence and Art," but our point of view is different.

The five intellectual virtues, giving them in order of importance from lowest to highest are art, prudence, science, intellect, and wisdom. You will permit me to give general descriptions of these so that I can avoid wearying you with technical definitions and distinctions. Art gives the correct idea of things that are to be made. Prudence provides the correct idea of the purpose of action and of the proper means to be chosen. It implies the ability and readiness to seek advice and to accept it. These are two phases of intelligence but not the most important. Science is the certain knowledge of the basic principles in any particular field of learning. Science implies the ability to both discover these principles and to interpret and apply them. Science is a high type of learning but not the highest level of intelligence. Intellect is a still higher grade of intelligence; it is the habit or facility of recognizing first and irrefutable principles, speculative or practical.

Highest of all in the levels of intelligence is wisdom. For practical purposes it may be described as the science of sciences, the knowledge of knowledges, and the integration of all learnings through the use of the fewest possible principles. Wisdom is scientific in method but it includes both science and intellect. It can be divinely infused, like all the other intellectual virtues, but I speak of it here as it is acquired naturally by the student and developed by Catholic education. Such wisdom or integration of learning is complete intelligence; toward it Catholic secondary educa-

tion must be directed and in its light must intelligence be tested.

It is introducing a debatable question which I, as a philosopher, can not refrain from mentioning—the value of simple philosophical study, even in the secondary school, for this work of producing intelligence and learning that are called wisdom. I think simplified philosophy can and should be taught there and I know it will aid in this integrating process that leads to wisdom. However, this is incidental to more urgent conclusions.

We have a definite philosophy of what profitable learning and teaching are, of what unprofitable learning and instruction are, and of what complete intelligence ought to consist. This philosophy is of tremendous help. Its fullest realization may not come to the student until years of more advanced education or experience. But you can work, with these principles, for the students on the secondary-school level and especially for those to whom the advantages of more advanced formal training will never come.

THE AIMS OF CATHOLIC HIGH SCHOOLS IN TERMS OF RESULTS

REV. JULIAN L. MALINE, S.J., Ph.D., SUPERVISOR OF SCHOOLS, MILFORD, OHIO.

Reverend Chairman and members of the Secondary-School Department of the National Catholic Educational Association, most of you are, I believe, principals of Catholic high schools, or are in some other capacity intimately interested in Catholic secondary education. You know your high school and know the results which you are striving to achieve in it. Or—if I may hazard the question—do you know? If, for instance, I were one of those creatures, so beloved of high-school principals, an inspector from your state department of education or from your regional accrediting agency, come to evaluate your high school, and if I were to ask you for a clear declaration of the philosophy of education and of the particular aims or objectives of your school, so that I might judge your school fairly in terms of its own principles and purposes, what would be your reaction?

Would you utterly dumbfound me by a ready "Certainly Herr Inspector, here is a brief statement of our philosophy of education, and here are the objectives we are striving to realize?" Or is it more likely that your face would redden with embarrassment, while you hemmed and hawed out the usual "Of course, Herr Inspector, we have a very definite, Catholic philosophy of education and very definite objectives, too; but somehow we find it difficult to express them in precise terminology"? You've heard that answer before —"I know what I want to say, but I just cannot find words to express it."

If you would find yourself in this second group with the embarrassed, vague, inarticulate, please do not feel disgraced; for you have plenty of company and are probably more nearly normal than if you had both barrels loaded with

the ready answer. I understand that relatively few of the Cooperative Study's two hundred guinea-pig schools were able to submit a satisfactory declaration of their school's philosophy and objectives. Realizing, then, that most Catholic high schools are probably no better prepared to deliver upon demand such a forthright statement of their principles and aims, and realizing that very soon it will be the laudable practice of inspectors, supervisors, directors, stimulators, or whatever you want to call them, to make this demand, the Policies Committee of your Department has essayed the task of helping Catholic high schools out of their embarrassment by drawing up a statement of the objectives of Catholic secondary education in the United States, a copy of which will be in your hands in a few minutes. Whether or not the Committee has been successful in its effort, you may judge for yourselves.

The Committee has really had a twofold purpose in preparing this document: first, to provide our Catholic high schools with material which will *help* them in framing a statement of their objectives for submission to examining bodies which may ask for such a statement; second, to provide our schools with an instrument for periodic *self-examination,* by means of which they may judge whether or not the actual conduct of their schools corresponds satisfactorily with the Catholic philosophy of life and education which they profess. In carrying out its task the Committee has at the same time tried to produce a statement of objectives which (1) is distinctively Catholic, (2) is general enough to apply to practically all Catholic secondary schools in the country, (3) is yet detailed enough to avoid the charge of pious vagueness.

The first draft of the objectives, drawn up over a year ago, was rejected as being too cumbersome and heavy. A second draft, made this year, was returned to the Committee for further simplification. The third draft was mimeographed in February of this year and distributed to more than one hundred competent principals, administrators, and

professors of education, Catholic and non-Catholic, for their frank criticism. The fourth draft, completed during this month, attempts to incorporate most of the valuable suggestions received from the sixty who answered our appeal for frank criticism. It is this fourth version which will be in your hands shortly.

Before the copies are distributed, however, let me say a word about the *form* of the statement, forestall some *objections*, and offer a suggestion in regard to the *use* that may be made of the statement. First of all, the Committee has tried to express the objectives of Catholic secondary education in the United States in meaningful, *concrete* language, in terms of the high-school graduate's behavior; that is, in terms of *results*. Instead of listing seven major objectives in such abstract terms as intelligence, morality, culture, health, and so forth, the Committee states: "The objectives of Catholic secondary education in the United States are, so to guide, nourish, and stimulate the adolescent mind and heart as:

(1) To develop *intelligent* Catholics.
(2) To develop *spiritually vigorous* Catholics.
(3) To develop *cultured* Catholics.
(4) To develop *healthy* Catholics.
(5) To develop *vocationally prepared* Catholics.
(6) To develop *social-minded* Catholics.
(7) To develop *American* Catholics.

Of these seven major objectives, the first four, you will notice, "to develop intelligent . . . spiritually vigorous . . . cultured . . . healthy Catholics," have to do with the pupil primarily as an individual; the last three, "to develop vocationally prepared . . . social-minded . . . and American Catholics," with him primarily as a member of social groups. Man is an individual; he is also a social creature.

If the work of the Committee had ended with this statement of these seven major objectives of Catholic secondary education, it would have helped but little. For it would be

leaving to the principals the more difficult task of defining in detail what precisely is meant by "an intelligent Catholic . . . a spiritually vigorous Catholic . . . a cultured Catholic," and so on. Since the purpose of the Committee was to *help*, not to harass the principals, it undertook this more difficult task of breaking down each of these seven major objectives into several, what we may call, sub-objectives—all expressed again in terms of the school's finished product, in terms of pupil behavior. And so, the second major objective for example, "to develop *spiritually vigorous* Catholics, is expressed in ten sub-objectives, the fifth of which, for instance, reads: "Who face with confident Christian *fortitude* (that is with head high and eye bright) the manifold dangers that menace the life of body and soul; and welcome the inevitable trials which toughen human character and prove man's worth during his probation."

Somehow it is one thing to ask myself the general question: "Is my school developing spiritually vigorous Catholics?" and quite another to ask: "Are the *pupils in my school* learning to face with confident Christian fortitude the manifold dangers that menace the life of body and soul, and so on?" And it is still another thing and a better thing for the *individual teacher* or counsellor to put the question even more definitely: "Is John Smith (or Mary Brown) learning to face with confident Christian fortitude the dangers that menace the life of body and soul, and so forth?" One of the sixty critics of our third draft makes the very heartening comment: "The whole document is a fine statement of the young Catholic we would like to see developed in our schools."

Let me now consider briefly six objections which have been or may be raised against the statement of objectives in the form in which you have it. But let me remind you first that it is no more than a *tentative* statement and that it is in no sense an authoritative statement of the objectives of Catholic secondary education in the United States. It represents no more than the best judgment in the matter,

of the Policies Committee of this Department. Now for the objections.

(1) *It is too lengthy.* The answer is: Drop what does not apply to your school. Condense to your taste.

(2) *Many of the objectives are no more specific of Catholic secondary education than they are of Catholic elementary or college education.* The answer: Many of them are *no more* specific, true; therefore they are not objectives of the Catholic secondary school; it does not follow. Surely the Catholic elementary school, secondary school, college, and graduate school have many objectives in common, the higher institution taking up their development where the lower leaves off.

(3) *The statement is too idealistic.* The answer: True, not all of the students in your high school or in mine will be *perfectly* intelligent Catholics, cultured Catholics, and so on. If, however, I should say to the realist who raises this objection, any particular objective or sub-objective is wholly unattainable because of the environment of your school or because of the type of pupil you deal with, then certainly the objective is not an objective of your school. So drop it.

(4) *If the statement were more logically organized, with further sub-classification, one could better judge its completeness and the mind could grasp it better as a whole.* The objection appears to me to be a valid one, and we shall see whether such a reorganization can be made.

(5) *The statement gives merely a list of objectives and fails to present them in any hierarchical order, in any order of relative values. My* answer; I would not say *the* answer: First of all, as Catholics we do not need to be told, I take it, that religious and moral values come first. Indeed, one of the main endeavors of the Committee was, so to say, to baptize every objective. Intelligence, culture, vocation, and so on, are all Catholicized. Secondly, given this primacy of the religious and moral, schools may differ in the emphasis which they may wish to put on this or that objective, and what is this Policies Committee that it should deny them

this right? Thirdly, by declining to list the objectives in any hierarchical order the Committee escapes a great quantity of controversy.

(6) *The statement does not tell us how to attain these objectives.* The answer: No, it does not; it does not attempt to; that, as Kipling says, is another story. So much for objections.

Finally, let me say a word about the use of this statement of objectives. Should a school adopt it as its own without further to-do? Obviously no, not unless it has studied it very carefully and found that it expresses to a nicety just as much as, and no more than, this particular school is attempting to do. More likely each school that makes any use of it will wish to eliminate some of the objectives, reword others, add still others, and probably bring many of those stated down still closer to the actual program of the school.

A non-Catholic member of the Executive Committee of the Cooperative Study of Secondary-School Standards who was good enough to give us a careful criticism of the third draft says to the point:

> (1) "I think a school could use your outline as a basis for stating its objectives, but it might be necessary to add statements relative to peculiar conditions surrounding the particular school. . . .
>
> (2) "It will be necessary, he goes on, for each department of the school to translate these objectives into more specific ones if they are to serve as a guide in the planning of courses of study and in the determination of appropriate learning and teaching procedures.
>
> (3) "In general I would say that you are rendering a real service to Catholic and non-Catholic secondary schools in your effort. Certainly such a statement should be very useful to a committee setting out to evaluate a secondary school."

If it does that, the statement, even in its present tentative form, will be serving the first purpose which the Committee had in preparing it. If, besides, its use stimulates some

Catholic secondary schools to a self-examination which is productive of improved and more Catholic teaching, the Committee will have reason to consider itself singularly fortunate in having done that much for Catholic secondary education in the United States.

THE CATHOLIC SCHOOL IN A DEMOCRACY

REV. EDMUND J. GOEBEL, Ph.D., SUPERINTENDENT OF SCHOOLS, ARCHDIOCESE OF MILWAUKEE, WIS.

Education has always had its problems. But today, perhaps more than ever before in the history of our country, these problems are a challenge to individual freedom and to the rightful existence of democracy. The higher values of life have been ignored or their importance cautiously minimized. National egoism, class and racial hatred have come forth in mad fury to add to our confusion and to destroy social trust.

Some, of course, claim that this is due to man's quest for a fuller life. Others lay the blame at the doorstep of the World War. But, in reality, may it not be due to wrong methods and wrong ideals in education? At least we must admit that our educational program has failed to realize many of its fundamental objectives. It has not secured peace and cooperation between nations; it has not effected the proper understanding between classes and races; it has not developed in man the right concept of life's values; it has not inspired him with the sacredness of civic responsibility.

We have lost sight of our objectives. As educators we have been too complacent with our own educational systems and with our own way of doing things. While we rested in our self-satisfaction, the world passed by at a dizzy pace. As a result, educationally speaking, we are today far behind. We have been drifting, not swimming; we have been following, not thinking. In this age of mass production, we have developed the counterpart of mass thinking. In other words, we have become passive creatures in a world of unholy activity.

In the midst of this difficult and changing situation, our school requirements have outgrown the old school plans. By and large, our schools do not meet the needs of growing boys and girls today. For this no one is totally to blame, as our

schools were never designed to educate all the children of all the people. But we are to blame if we have failed to detect the need for adjustment. We grant that some school administrators have tried to meet the situation individually, but our Catholic secondary schools as a whole have failed miserably in adjusting the school to the needs of the individual child. They have been, and still are, first and foremost, college preparatory schools. By the same token they are still trying to crowd into the minds of four-fifths of their pupils academic subjects which they will never use. They are still submitting four-fifths of their enrollment to college preparatory courses; whereas, only one-fifth of their pupils will ever go on to higher institutions of learning. In all truth, the 80 per cent is merely being exposed to secondary education. On the day of their graduation, the diploma which they will receive will represent in general a certificate of secondary-school attendance. Assuredly, in terms of practical life value, the 80 per cent has received little education.

As administrators and as educators we must not neglect the college preparatory function of secondary schools, but at the same time our school program should be planned from the bottom up. It must be planned to meet the needs of boys and girls who live and work in America today. It must be a two-fold program; it must consider two groups: the one who will go on to college, that is, the 20 per cent of the total enrollment; and the other 80 per cent who will be our American citizens tomorrow without any further formal education.

If we view this problem in its entirety, the Catholic School in a Democracy is and always will be an important factor in the preservation of democratic ideals.

Much is being said today about the American prerogative of "free speech," but very little mention is made of the importance of correct thinking. If there is one duty that should be sacred to us as educators, it is that of teaching the individual to think intelligently. In these days of propaganda and of controversial issues, the individual must know

how to analyze and how to answer such questions. He must be trained in the art of listening and of observing, rather than in the art of name-calling and of invective response. He must know that the careless collection of facts is a "half-baked" method of approach and that in the end such a method must necessarily lead to "crack-pot" theories and absurd solutions. The trouble today is that men are being taught to think in terms of war armament rather than in terms of moral armament. In fact, educators today are not training the individual to think. He is, after a fashion, being "spoon-fed" with a diet of pseudo-leadership that is neither fish nor flesh. He cannot think because he has not been taught how to think. In terms of credits, his work represents a smattering of this and of that, but in terms of fundamental facts it represents a coterie of zeroes. This is the strongest indictment we have to offer against present-day secondary education and present-day educators.

To meet current thought, to refute current objections, a knowledge of the Christian concept of our social studies is necessary. It is our duty, therefore, to make this knowledge part of the individual's very life being. If he has a clear-cut basic concept of social problems, he will not easily be victimized by the ever-present propagandist. He will be able to intelligently answer the communist, the socialist, the nazist, and the fascist. What is more, he should know the difference between the C.I.O. and the A. F. of L. He will not be like the proverbial ostrich who sticks his head in the sand every time danger threatens.

Next we must consider the individual in his relationship to others. Here we must think of him in terms of the higher values of human life. What are we doing to give him ethical and moral standards? To condone cheating in examinations is certainly not fostering honesty and truthfulness; to permit class strikes and group conflicts is not upholding the ideals of cooperation and loyalty. Our tendency today is to substitute protest against persons for protests against philosophies of life. We permit bitterness and animosity to supplant

charity and understanding. To counteract the current waves of publicized prejudices, the individual must be trained to be tolerant. By that we do not mean that he should be taught to close his eyes to evil, but that he be taught to respect honest differences of opinion and to be patient with those who know no better. The educated man will not charge another with bigotry before he knows the background of his philosophy. In like manner, he will be intolerant to deliberate sin and abuses, but always tolerant to ignorance and misunderstanding.

Crimes among our youth today can be attributed to one thing only: the failure of our educational program to teach permanent values. Pious phrases will never impress youth with moral obligation. At this point we must confess that we have not taught with conviction the differences between right and wrong. The fault lies in the fact that we have taken too much for granted. We have relied too much on the virtue of Faith and on the ability of the home as an educational factor. We have forgotten our place and our duty *in loco parentis*.

Our philosophy is and has been, for the most part, wrong. From the beginning we imbue our pupils with the "white-collared" idea. We blow them up with executive ambitions and take the spine out of work. As a result, our boys and girls consider it a disgrace to do honest work. Where did they develop this philosophy? Right in the classroom, at the feet of our educators, sometimes called "the bearers of light to a darkened world." The effect of such a philosophy on our graduates is this: they go forth into the world after commencement with an inflated "give me" idea. "Give me this." "Give me that." "How much is it worth?" "What will you give me?" "I didn't go to school to work, I'm going to wait for something good." Who pays the penalty? The school and the parents and society. Who is at fault? Our educational program and, in no little measure, our teachers.

Here we wish to call attention to the duties of an educated citizen. A responsible citizen is not one who pays mere lip

service to his community. No, he is one who answers the roll call of a law abiding citizen. He votes. He takes an interest in community projects. He seeks to understand the social structures and social processes. Are we educating the future citizen in our democracy to act thus? Frankly, there is little evidence that we are. We attach most of our training in citizenship to the age-worn axiom that "a good Catholic must be a good citizen." We do not translate the objectives of Catholic training into civic activities. Either we presume too much or we lack woefully interpretative powers.

Finally, we come to the question of Religion. Religion is the great balance wheel needed to right the strange theories of life and the groping philosophies of today. The founders of our democracy recognized that fact when they framed our democratic form of government. Our Colonial and early American schools were definitely deeply religious. The first germs of radicalism were sowed when American education became non-sectarian, when the "little red schoolhouse" became a Godless institution.

From all this it is evident that we cannot take our ideals and standards from the ideals and standards of the present age. The education of the past two generations has not only survived, but it has in large part promoted the anti-social, anti-religious, and anti-democratic tendencies so prevalent in American life. The only form of education that can save us from such evil is one that goes back to God. We grant that our schools should be child-centered in the sense that the child is their supreme interest, but in the philosophy of Catholic Education a Catholic school must be religio-centered. The higher social values and the higher moral values must become part of our school program as well as the fundamental academics.

True, we are living in a changing world and we cannot stand still. Novel questions call for novel answers. Changing times demand changed ways. In the classroom and in the school we must be "daringly modern," but in so doing we cannot surrender any of the principles of Catholic teaching.

Our mission must remain forever the same: "to generate, to nurture, and to educate souls in the Divine life of grace." At the same time we must recognize that the changes in the ways of living call for proper educational adjustments. It is up to us to clarify and broaden our objectives. What is more, we must seek specific methods to reach these objectives. By this we do not mean to say that our boys and girls need a trade as a solution to their difficulties when they leave school, nor are we to make of them intellectual "Jacks of all trades." Our duty is to give them balance and understanding, to provide them with a rational, scientific, and ethical approach to the world today and to life in it tomorrow. We must vision the needs of a youth at 20 and 21 in a jittery world of unstabilized employment.

THE CATHOLIC SCHOOL TRAINS FOR GOOD CITIZENSHIP

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I submit for your discussion some impressions of Student Government in Catholic secondary schools viewed as a *tool* for the *practical* education of our students toward participation in that constructive crusade of democracy to which our Bishops have set us. The impressions are based on a three-year study of Student Government conducted by the Central Office of the Sodality of Our Lady.

Our investigation was motivated civically rather than academically by a desire to see what factors in pre-voter training were responsible for certain disturbing manifestations in adult Catholic citizenship, notably a negativism, so often devoid of constructive enthusiasm that it has given rise in one instance to the disturbing charge of pro-Fascism, then a civic apathy which Father Walter Elliott calls "anarchism by devotional instinct," then a Calvinistic approval of democratic labels coupled with obstruction to substantial democracy and finally the disturbing drift of some of our more prominent alumni toward the better penitentiaries.

Starting on the college level we soon felt that if Student Government was to be viewed as an educational process rather than a functional one, the college level was too late for its effectiveness and we have concentrated on the secondary-school level.

In the high-school field there is evidence that, qualitatively, if not quantitatively, the Catholic high schools are ahead of the public schools in the matter of Student Government. A more extensive grant of power and a more extreme experimentation is safer where the student body has double grounds for respecting the faculty. It must be confessed that this superiority is due to the nuns' schools. Priests

and Brothers seem either more jealous of their authority or more distrustful of their own product.

Student Government is a poor name. In so far as it is to be democratic, it could as well be called *Student Self-Control.* It is *not School* Government which is a faculty function and hence the more advanced Student Governments are refusing to assume such school-government functions as the policing of minor disciplinary infractions, honor systems, etc. except through development of a spirit of positive cooperation among the students, plus a collective bargaining approach on occasional areas of friction.

Better school functioning should prove a *by-product result* of Student Government, but if this by-product is made the main purpose, it almost invariably happens that the *true purpose* of Student Government is sacrificed—and that purpose is the practical training of the entire student body in real civic situations and adept use of the tools of cooperative self-government. An analogous situation is had where a physical-education budget is focussed on an efficient football team, a desirable by-product, while the main purpose, the physical education of all the students is confined to their throat muscles.

This student self-control is realistic, looking toward life in a cooperative society, *not* a declaration of independence *but* a recognition of inter-dependence, *not* an assertion of liberties, *but* a cooperative assumption of cooperative responsibilities.

A study of the public high schools and a questionnairing of the Catholic high schools revealed that most of the student-government structures are about as little democratic as our labor unions, educational associations, bar associations, or cities. Many were functionally efficient and point to tangible functional results. One of the best functional student governments in the country is at Notre Dame Academy in Covington, Ky. It has survived a change of religious superiors and the nuns are behind it as they want an alumnae trained to be forces for Christ later in civil society.

One of the older Sisters of this congregation has been missing Sunday Mass for three years in a Hitler concentration camp and the community seems aware of the danger of mistaking quiescent inaction for security. While the Notre Dame Academy student-government set-up has resulted in certain direct student-education values, notably in the line of a keenly developed sense of group responsibility, still I would class it as a functional type rather than an educational one because it has taken over some of the school-government functions, seems to utilize rather than develop capable citizens, concentrates much more on the administration of policies initiated by the faculty than in practice in student initiation of policy. But in the field of giving practice in real policy-framing situations, in the use of the tools of self-government to be met later on, the set-up seems to be lacking in some of the fuller educational possibilities in student government.

Since 99 per cent of our alumni will confine their citizenship pressure to use of the ballot, the educational prerequisite that seems to call for most practice is an *intelligent use of an intelligent ballot.* We were fortunate in getting two schools who were willing to sacrifice functional efficiency temporarily in an effort to develop a student government structure looking toward the practical education of all their students in intelligent, effective voting techniques. As in later life, so in student government, the vast majority will be active and participative only through the ballot and as student governments move their accent from administrative efficiency into the field of legislative practice and from both of these fields of skilled operation into the field of practice in democratic control through elections, we feel that they are best serving the best purposes of student government.

This semester two faculty moderators of student government, Sister Charlotte of the Ursuline Academy, Kirkwood, Mo., with 250 girls and Sister Ottilia of West Philadelphia Catholic Girls' High School with 3,700 girls, have been

working on what is probably the most advanced student government experiments anywhere in the country. Proceeding on the theory that practice in effective voting is *not only* the most needed skill to be developed for later life effectiveness, *but also* the chief means to develop widespread participation in the educational values of student government, the Kirkwood Ursulines, in seeking for the most scientific and democratic method of voting, hit upon the Hare System of Proportional Representation which is used in Ireland, New York City, Cincinnati and, among other places, at Loyola University in Chicago and in Cisca there, the Chicago Interstudent Catholic Action Federation, monuments to the influence of the late Father Reiner who was for years the Chairman of your Committee on Social Studies.

This method of Proportional Representation happened to be invented to meet a student government situation about 125 years ago. An English school was electing a student senate *of 5*. The *upper* form *and* the *lower* form *each* put *up 5 candidates*. Realizing that the more numerous lower form would elect all five, the upper form kidnapped a good many of the small boys and locked them, howling, in the cellar. The headmaster released the boys, stood the 10 candidates on 10 chairs in the yard and said that he would be back in a half hour and declare elected the 5 who had most supporters standing around their chair. The 250 students began grouping. Some candidates had just a few around them and a few candidates had enough to be overwhelmingly elected. The supporters of the most popular candidates realized that they only needed 50 votes to be elected one of the five and that they were just wasting their votes by staying in that group, and, leaving 50 with him, the surplus distributed themselves to their second choices. Noticing this, the supporters of the least popular candidates realizing that they were too few to elect their first choice moved to others who were their second choice and who—with their support—stood a chance of being among the elected five. The result was the lower form got 3 representatives and

the upper form 2 with majority rule and minority representation. Thus was born the Single Transferable vote or Proportional Representation.

If this democratic tool which John Stuart Mill called the "greatest improvement yet made in the theory and practice of government" came out of a student election why not utilize present-day student government as an insulated laboratory for experimentation with advanced democratic devices? This secondary purpose was adopted at Ursuline Academy and instead of the *Hare* System of Proportional Representation they experimented on a stream-lined adaptation of it which they called the Proxy-Revision Plan of Proportional Representation. It involves radical changes in political chemistry tending to change class and clique spirit into school spirit, parties into parts, factions in fractions. For student-government purposes its chief value lies in its democratically participational feature. Each member of the student senate has a voting power *according to the number of proxies she holds which is the number of students who have voted for her.* The significance of this device consists not merely in meeting Ulpian's dictum *"suffragia non numeranda, sed ponderanda sunt,"* but it also gives an incentive and a means for increased participation of the entire student body by allowing any student at any time secretly to change her proxy-holder in the council.

West Philadelphia Catholic Girls' High School on hearing of the Ursuline experiment has held a mock election with a view to possible adoption of this method. First the 3,700 students elected 400 of their number by the Hare System of Proportional Representation and then had these 400, from their number, choose a senate of 25 by the Hare and also by the Proxy Revision method. A questionnaire of the two upper classes of this large school revealed that 79 per cent of the seniors and 84 per cent of the juniors preferred the councils elected by the Proportional Representation method over the old methods. Since we may assume a positive correlation between the popularity of a governing body

and the amount of cooperation it will elicit from its constituents there would seem to be *here* an index value as to the type of elections that would produce representative governing bodies that would best elicit cooperation and produce that participation which would give the best practical training making for what Cardinal Dougherty, speaking for the hierachy, calls a "Catholic crusade for better citizenship" in answer to Pius XI's plea to American Catholics to attend to their civics, not merely theoretically, but also in such a way that they may frame a constructive program "fitted in its details to local needs."

THE SOCIAL IDEAL OF THE CATHOLIC STUDENT

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We all should feel a new hope for our Catholic schools when our teachers come together to discuss topics like "The Social Ideal of the Catholic Student." The very wording of the topic would seem to indicate that our Catholic teachers are not only realizing that ideals are important and that knowledge is not the be-all and end-all in Catholic education, but that they are also conscious of the urgent need of the hour—the stressing of the social obligation of the school.

For influencing our conduct, ideals are far and away more important than is knowledge. Saint Thomas Aquinas is emphatic in stressing the importance of ideals: "Ideas without ideals are worth little enough for practical results." To illustrate: we all may realize the duty of meekness. Yet have you ever met an American man or woman who could be enthusiastic about meekness in the abstract? However, when we see this virtue practised heroically by a man we greatly admire, we shall be eager to follow his example. Meekness becomes attractive when we learn, for instance, that Cardinal Gibbons was ready to forgive the infuriated man who spat into his face: with handkerchief in his left hand the Cardinal wiped clean his face, while he extended his right hand to the offender saying: "I know you will not do this again." When we see such heroic meekness in the American Cardinal we find joy in the thought of being meek ourselves after the example of Him who was led as a sheep to the slaughter and who like a lamb without voice opened not His mouth. Meekness in the concrete is appealing but excellence in the abstract will hardly ever appeal to human beings for the reason that, as Cardinal Newman puts it, "Man is not a reasoning animal; he is a seeing, feeling, contemplating, acting animal." All human beings really live by admiration, hope, and love.

If we wish to apply these rather obvious truths in the schoolroom we must get away from the notion that an ideal is at best so hazy and misty a thing that a matter-of-fact teacher should not bother with what is little more than an abstraction. The ideal should be made a very real thing in the lives of our young people. The ideal should be treated as a concrete impersonation of excellence that may be regarded either as attainable or as beyond reach. Briefly, we might say that an ideal is personified excellence. Some teachers might insist that the ideal must always be within reach of the pupil. Yet it would seem to me that ideals should be presented always from the two angles, either as attainable or as unattainable. Probably the majority of our pupils will be stimulated most by the consideration of an ideal they think to be within their reach. A few, however, will be stimulated most by the consideration of an ideal always conceived as unattainable. The latter would agree with Francis Bacon: "If I aim at the sun I may hit a star; at least I will shoot higher than he who merely aims at a bush." It may be true of our pupils that the older they get the more realistic they will be in the pursuit of an ideal. Still, I find that the advice of hitching our wagon to a star appeals to many adolescents. They agree with Browning:

> Ah, but a man's reach should exceed his grasp,
> Or what's a Heaven for?

It is the duty of every teacher first to make sure of what his own ideals are: Only after having made clear to himself what it is that he worships in his innermost heart may he approach the task of training his pupils in this regard. Let me suggest that in the beginning of every school year he ask his students to answer in writing, the following two questions: Who is your ideal? Why have you chosen that ideal? Some teachers have found it helpful to add this further question: How has this ideal affected your life? Let me suggest that these questions be asked in every class of the high school; also that the students be invited to sign their names. In my own experience I have never found any high-

school student refusing to comply with this suggestion, though, of course, the teacher should always make clear that a student must feel free to withhold his name if he so wishes.

It is advisable to ask these questions in the beginning of the school year before the pupils know the teacher. Not knowing the teacher they are more likely to be communicative than after some months when, perhaps, one or the other unpleasant experiences with the teacher is liable to seal at least some lips.

The teacher should be brief in explaining what he means by an ideal. He should not suggest any particular ideal lest he be putting ideas into the heads of the young pupils instead of finding out what is in their minds and hearts. It might be sufficient to say no more than the following: Of whom do you think most frequently? Whom would you want to be like? Of whom do you think when you are depressed and discouraged? Who helps you most to pull yourself together and be your best self? What particular person, whether he be one whom you know from life, or one whom you know from history or from fiction, is your ideal?

Mother Mary Inez Phelan, O.S.F., Ph.D., suggests that the following explanation of an ideal be given to the pupils:

> An ideal may be the picture we form to ourselves of what we ought to be and how we ought to act; also a person we would like to resemble, of whom we think in time of trouble, and whose judgment we prize so highly that when about to do something we ask ourselves: What would he or she think of this? How would he or she act in my place?

It is not enough to get from the pupils the name of the ideal, but it is just as important to learn from them why they have chosen that ideal.

I have before me the tabulated results of an inquiry made among 899 Catholic girls in charge of Sisters known for their teaching efficiency, and of these 899 girls only 197 looked upon a saint as their model; 116 girls chose the

Blessed Virgin as a model; 36, the saint whose name they bore; and 45, other saints. The girls had been asked to mention also why they had selected the respective saints as models, and the result was as disappointing as the figures just quoted, for the majority of the answers were of the vaguest nature: "Because she was so holy"; "because she was so good"; "because she is in heaven." Obviously, if the reason why a certain saint is selected as a model is so vague we cannot expect that these girls will be greatly cheered in the hour of need and trial by thoughts of their patrons in heaven. There is, therefore, sufficient reason to fear lest the training of these children to look upon the saints as their models and ideals be not practical and effective enough.

Another shock that may come to the teacher when he first begins to ascertain the ideals worshipped by his pupils is the discovery that some of the young people have unworthy models. For instance, a sophomore in a Catholic high school admitted that his ideal was the publisher of a salacious magazine. Upon being questioned as to why he, a Catholic, admired this man, he explained: "Look at all his income!" After the teacher was told of the home conditions of this boy he was less surprised at the unworthy choice.

If the child's horizon be restricted to such unworthy models, he will lack an ideal to be his guiding star when the dark night comes into his life. He may even be reduced to the pitiable condition of so many of our youths today who cynically sneer at all human greatness. Such cynicism is a handicap for life since it nips every noble aspiration in the bud. Carlyle was right when he said: "No sadder proof can be given by a man of his own littleness than disbelief in great men."

The cynicism of our American youth may be traceable, perhaps in large part, to the vile practice—prevailing too widely in our country—of sneering at any and every expression of noble sentiment. Youth is the time of visions and dreams. Every normal adolescent craves to express the noble stirrings within. But let him be jeered at three or

four times when he ventures to give expression to a noble aspiration, and he will probably lose the courage to face the jeers of the gang. And lacking the opportunity for expression, that noble aspiration will die within him, and cynicism will take its place: another cynic will soon be joining in the jeers of the gang.

Even the very best adolescent is often quite successful in hiding his good intentions and noble impulses under a pose of hardness and surliness. It is imperative that this pose or outer coating must not be allowed to set. Too often adolescents adopt the pose as a protective coating only to find themselves prisoners within. This tragedy could have been prevented if the boy (or girl) had had at least one outlet for expressing to an understanding teacher what stirred him so deeply. If the teacher invites the student from time to time to write or talk about his ideals, the young person will have such an outlet and may thus be helped to bring out the best that is in him.

The charge has been made against us Catholics that while we preach: "Pie in the sky when we die," we insist that in the meantime unmitigated gloom must be our lot on earth. This doctrine of gloom ill accords with the glad tidings of Christ. In each of the Beatitudes Christ promises us happiness on earth as a token of greater happiness to come in the hereafter. Our young people are hungry for happiness, and that rightly so, for joy is their birthright. Our boys and girls are right in rejecting that false brand of Religion which, as they say, takes all fun out of life. Our heavenly Father wants all His children on earth, both young and old, to find joy in God even here on earth. Hence "Catholic Faith," the Catechism that has been edited under the auspices of the Catholic University of America (published by P. J. Kenedy & Sons, 12 Barclay St., New York, New York), would seem to strike the proper note when it says on the first page of each of the three books:

Why did God make you?

God made me:
to know Him,
to love Him,
and to serve Him in this world,
so that I may be happy through Him in this life,
and with Him forever in Heaven.

After the teacher has ascertained what ideals are present in the minds of his pupils he will realize his duty of either correcting altogether or at least of improving the choice. He may be helped by following the suggestions for training in ideals given by Mother Mary Inez Phelan, O.S.F., Ph.D., who conducted successful work in this regard with 1,834 adolescent boys and girls from some twenty-six schools.

Mother Inez offers to the teachers the following suggestions:

I. Do not preach. Approach by way of discussion and suggestion.
II. The great master-motives in life should be:
    (1) Love of God.
    (2) Love of neighbor.
III. How exercised:
    (1) Through the Commandments.
    (2) Through the Beatitudes—the perfection of the Commandments.
IV. Valuable ideals are embodied in the Eight Beatitudies. These are God's rules for obtaining happiness *in this life and in the next.* Make much of the fact that living according to the Beatitudes tends to make us happy in this world, too—an inner happiness of the spirit which outward circumstances cannot destroy. (Needed in the changing world of today.)
V. Discuss all Beatitudes from the point of view of the pupils who must live in the world as it is today—not from the point of view of a member of a religious community.
VI. The examples, for the most part, should be selected from those who have carried out this particular Beatitude while living in the world. Saint Thomas More exemplifies all—but especially the first, the fourth, and the eighth Beatitude. He had learned to look upon the things of this world

as a means, not as ends, so successfully, that he appeared to be as joyous and happy when he was persecuted, imprisoned, and condemned to death as when he was Lord Chancellor of England, highly honored, successful and respected throughout Europe as one of the most learned men of his time.

VII. Combine the spiritual and temporal activities largely through linking everyday life activities with the two master-motives listed above—love of God showing itself in love of neighbor—thus habitually linking the daily thought and action with religious truth.[1]

After having carried out these suggestions for training the pupils in ideals the teacher may rightly wish to check on the results of his training, perhaps in January. The findings made then should induce him to intensify his training during the second semester. It might again be well for him to check his results, perhaps in May. It would be illuminating to have another check-up after the summer vacation. Material that will help our teachers in this regard is now readily available. In *Catholic Faith,* Book Three,[2] the problem of training in ideals has been stressed throughout. Charters' material on training in ideals has been adapted for Catholic character education in the writer's *Sex Education and Training in Chastity.*[3]

Would it not seem that a concerted effort made by all the teachers in a school in the direction of training in ideals would produce worthwhile results in Catholic living? Cardinal Newman says: "You must consent to thinking moral proofs are grown into, not learned by heart." To know any moral law merely by heart is not to know it because we know only so much as we do. And we *do* largely not because of our giving assent to some moral law intellectually but

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[1] *An Empirical Study of the Ideals of Adolescent Boys and Girls* (Washington, D. C.: Catholic University of America, 1936), pp. 21-22.

[2] Based on Cardinal Gasparri's *Catholic Catechism* and edited under the supervision of the Catholic University of America (New York: P. J. Kenedy & Sons, 1938).

[3] New York: Benziger Brothers, 1930 pp. 408 ff.; pp. 458 ff.

rather because we worship in our heart the personified expression of that law: It's the kind of world one carries about within one's self that is the all-powerful thing.

You might rightly object that up to the present point I have not breathed a word as to who should be the social ideal of the student. My contention is that we must begin work with the student on whatever level of ideals we find him to be. Give the adolescent here and now, what he needs here and now, and what he can appreciate here and now. It is not for us to force mushroom development. Again, it is not for us to attempt anything beyond what God's grace is inspiring the young person to do. Yet in the meantime we teachers must hope and pray and strive with might and main to realize what Pope Pius XI has proposed for us in his Encyclical on "The Christian Education of Youth" as the highest ideal in our educational efforts:

> "The proper and immediate end of Christian education is to coöperate with divine grace in forming the true and perfect Christian, that is, to form Christ Himself in those regenerated by Baptism, according to the emphatic expression of the Apostle: 'My little children, of whom I am in labour again, until Christ be formed in you' (Gal. iv, 19). For the true Christian must live a supernatural life in Christ: 'Christ who is your life' (Col. iii, 4), and display it in all his actions: 'That the life also of Jesus may be made manifest in our mortal flesh' (II Cor. iv, 11).

The highest possible social ideal for both teacher and student is Christ. Even a non-Catholic psychologist agrees that the religious life of adolescents "in its inmost heart and core, consists in personal devotion to a supreme personality. Whatever else religion may include, this is the tap root, out of which all grows, and upon the continued vitality of which everything else depends. . . . At this time in the life of a boy or girl, the character and work of Christ, His sacrifice and His claims, make their most irresistible appeal, and meet with their whole-souled response." We must therefore strive to give to our students an intimate knowledge

of Christ the God-Man so developed as to produce a warm, personal love of Christ the God-Man (with the stress on Christ the Man) so that the student habitually asks himself: What would Christ think, say, and do, if he were in my present situation? Christ said emphatically that His standard in judging us in the end will be not only whether we loved God but also whether we loved our fellow men.

By striving to make Christ the social ideal of our students we shall do our part to remedy the two fundamental evils of our age: the ignorance of Christ on the one hand, and the widespread practice of social injustice on the other. The ignorance of Christ is the greatest enemy of Christ. By making Christ known we shall not only bring home to our pupils His wondrous beauty and charm, but at the same time we shall be giving to them the finest possible exemplar for practicing social justice. Christ gave to every one his due: to His Father in Heaven, to His Mother, to Caesar, to His Disciples, to the rich, to the poor. He went about doing good; He fed the hungry, healed the sick, made the blind to see and the lame to walk.

Once we get our students to realize that Christ is their elder Brother, whom they must follow in doing justice as well as in feeding the poor, they will practice the corporal works of mercy and thus insure their happiness not only here but also hereafter. On Doomsday we shall be judged in accordance with our practice of the corporal works of mercy.

Saint John tells us that no man has ever seen God. We see God to the extent that we see His goodness reflected in the lives of our fellow men. But if Christians so live as not to reflect in their lives the goodness of God, they may be responsible for their fellow men denying the Fatherhood of God. Atheists and Communists are not born; they are made. Here is the challenge to us teachers. If we can train our students to reflect in their lives the justice and charity of Christ, even the Atheistic Communist will recognize in them this Christlikeness and come again to believe in the

Fatherhood of God as well as in the brotherhood of man. What do you think will impress the Communist more favorably in behalf of the Church—inviting him to share a chicken dinner with yourself or asking him to read a pamphlet attacking the Communists?

I realize I am describing what is a sublime ideal indeed. We must not be too impatient about realizing at once so high an ideal. We should not anticipate God's grace. Any worthy ideal cherished by our pupils represents a phase of God's beauty and should therefore be encouraged as a stepping stone leading to God Himself.

In the meanwhile let us be realistic in stressing the social phase in the lives of our students. A school supervisor has recently offered the excellent suggestion that we teachers should make the home-work of our pupils a work for the home, at least in part, rather than an exclusive work for the school. To illustrate: Why should the girl spend the hours from four to six and eight to ten, day after day, on her school-work at home, instead of giving at least some part of that evening to her overworked mother? Might she not help her mother with getting the dinner and looking after other chores about the house? Would it not be an excellent training in social virtue for the girl so to arrange her school-work at least on some days as not to make it necessary for mother always to be the last to bed at night and the first out in the morning? It will be excellent training in social virtue for the girl to get the breakfast for the family at least on two or three mornings a week.

And let there be some thought given also to the obligation by the father at home. If his recreation consists in the evening paper and his pipe, the boy or girl might see to it that he has both pipe and paper (I mean the whole paper including both the comic strip and the sporting section) laid out for him at his slippered ease. Or if dad has arranged for a game of cards, and one of his cronies fails to show up, it might be both charity and justice for the high-school student to take a hand in the game and to forgo the movies

for that night. What should our boys and girls not be ready to give up for their father and mother when we find the heavenly patron of our schools, the great Saint Thomas Aquinas, saying in one of his letters: "Tonight I have given up my prayer in order to write to you." The Angelic Doctor well understood the connection between love of God and love of neighbor.

Far be it from me to restrict the practice of the social virtues to the home. But it is in the home that the practice of these virtues must begin. It is not only charity that begins at home. I sometimes feel that the school has been responsible to some extent for breaking up the home by diverting the children's interest away from the family hearth. The great hero of many an American teacher would seem to be Rip Van Winkle. American teachers are experts in getting their pupils to mind other people's business. The social virtues should not alienate either the interest or the affection of the children away from the home. Hence my humble plea that the practice of the social virtues should begin in the home. Yet I agree that the practice of these virtues should not end there, but should embrace the neighborhood as well as the whole community and include even pagan babies in China.

RELIGION AS THE BASIS OF CHARACTER BUILDING

BROTHER VINCENT, C.F.X., A.M., SUPERVISOR OF SCHOOLS, BALTIMORE, MD.

As American citizens and as Catholic educators we are happy to present this paper, *Religion as the Basis of Character Building,* as part of a study to preserve our American democracy for ourselves and our posterity in the face of the dangers that threaten us today. The Catholic University of America is even now preparing a series of graded texts for education in the sciences of civics, sociology, and economics. These texts will build an enlightened, conscientious American citizenship on the foundation of *religious* training which is the distinctive characteristic of our Catholic schools. Such a citizenship will be ready to preserve and defend our democracy, framed in a Constitution that safeguards the inalienable rights of men. The purpose of this paper is to discuss the *religious* foundation of the program.

Before an assembly of Catholic educators it is not necessary to prove the necessity of religious training for character building. We accept as axioms of Christian education that there can be no true morality without religion; that religious motives are indispensable in cultivating a wholesome strength of will; that at the base of the ideals of youth there must be the religious ideal. Such a system of education gives us in the words of our late Holy Father Pius XI, "the true and finished man of character." The history of every age proves that religious education forms good citizens and thereby promotes the well-being of the state. The Father of our Country expressed the belief of the Founders of our republic when he wrote: "Of all the dispositions and habits which lead to political prosperity, religion and morality are indispensable supports."

Until about the middle of the nineteenth century moral and religious training was also considered an integral part of the American classroom. Then religion was divorced

from education in the public schools. It was believed that democracy of education, i.e., education in school subjects for all children would insure morality and the welfare of the nation. Today most of our people acknowledge membership in no church of any kind. The Uniform Crime Reports for the United States and Its Possessions do not make for pleasant reading. We are forcibly reminded of the words of Cardinal Newman: "Quarry the granite rock with razors, or moor a vessel with a thread of silk; then you may hope with such keen and delicate instruments as human knowledge and human reason to contend against these giants, the passions and the pride of man." Mr. J. Edgar Hoover, the chief of the Federal Bureau of Investigation, is not a public teacher of religion or morality, yet in his many addresses in all parts of the country he pleads for a return of religious education in the home and in the school. During the present month we are asked to pray that parents take greater care of the religious education of their children. Gladly do we join in this crusade of prayer. We also join the growing number of right-minded citizens who urge the return of religious training in our public schools. Such a system is possible today because it is actually in operation in some countries comprising different religious denominations. We also plead for a system by which the lot of those parents who patronize non-public schools in order to give their children the benefit of religious training, would be made easier. The Supreme Court of our country has recognized this right of the family, but that is not enough. Social justice demands that such schools should be aided from public funds.

As we are about to undertake our part of the new program, we rightly ask ourselves the question: How shall we best lay the foundation of religious training that will make our youth good citizens of our democracy and future citizens of heaven? Our task is certainly not greater than that of the Apostles and the early Christians who faced the might of the Roman Empire and the forces of paganism.

They were the first to lay the foundations of a true democracy. How did they accomplish this in the face of all obstacles? By their religion, for, "religion is a revolution, an endless warfare, not of defense, but of glorious aggression," in the words of the distinguished Jesuit, Father Daniel A. Lord. What means did the early Christians use? Daily Communion and Catholic Action. Daily Communion had transformed them into other Christs. Their intense personal love for their Leader found an outlet in Catholic Action, that ancient movement which made them fight under the leadership of the Apostles and their disciples to establish the Kingdom of Christ in the hearts of men. The early Christians dared to be different and took the words of Christ literally: "So let your light shine before men, that they may see your works, and glorify your Father who is in heaven." The very pagans used to point them out: "See how those Christians love one another." Not only did the early Christians live and work for Christ, but they also died for Christ. "The blood of the martyrs has become the seed of Christians." And such burning love is possible today. We have not forgotten the heroic Father Pro and the Mexican martyrs who died with the cry of "Long live Christ The King!" on their lips, and our hearts are still filled with gratitude to God for the Catholic victory of Spain.

Now that we have shown that unflinching loyalty to Christ was the source of strength of the primitive Christians in overcoming the forces of paganism and that the faithful practice of His principles animated them to Catholic Action, we wish to show that we can best train our youth to become worthy crusaders for democracy by giving them Christ as their Leader and Catholic Action as their apostolate. The personality of Chirst as a living ideal is an educational necessity. In the matter of duty a man can only be moved by the example of a Person who is both God and man. There is only one motive that is strong enough to curb our selfishness and our pride and our longing for personal enjoyment, and that is the religious motive. In a world that is growing

ever more pagan our Catholic youth of today has been given under Providence the same helps that made the primitive Christians the light of the world and the salt of the earth. It was the saintly Pius X who gave them frequent, yes, even daily Communion and it was the energetic, youth-loving Pius XI who gave them Catholic Action. How to make frequent Communion and Catholic Action vital forces in the daily lives of our young people is our noblest task. We shall not fail in building men and women of character if we build our entire religious education around Christ as the center. He has told us Himself: "I am the Way, the Truth, and the Life." Now it is quite true that in our courses of religion we teach the things we must believe, the things we must do, and the means at our disposal to work out our salvation, but very often we fail to point out that Chirst is the center of our religion. It is for that very reason that Catholic educators today insist that religion will become the vital force in life only by giving our youth an intimate knowledge of Christ. This modern demand is in line with the trend of the times. Youth loves a leader. Once they know Christ they will love Him and follow Him and they will bring others unto Him. In making Christ the center of our religious teaching, we should of course not confine ourselves exclusively to speaking of Christ. If we carry within us the personal love of Christ, opportunities of pointing Him out will present themselves in our teaching and the correct words will also easily be found. Thus in the course of time our students will be given an intimate picture of the characteristics of Christ, His personality, the reasons for His teachings, the human motives that inspire those teachings. And as our boys and girls grow up there will grow within them that personal love of Christ that will be expressed by constant loyalty to Christ the King in all circumstances of life.

Love of Christ demands action; in this case we call it Catholic Action. We have in our Catholic youth organizations such as the Sodality of our Blessed Mother and The Catholic Students' Mission Crusade splendid agencies to train our youth in the apostolate of Catholic Action. Our

late Holy Father called the Crusade "that Providential movement of the Twentieth Century." These organizations combine guidance and initiative; definite organization and flexible adaptability; supernatural motives and human appeal that captivate the hearts of our youth. No wonder we have the slogan, "Once a Sodalist always a Sodalist," to which may well be added the new slogan, "Once a Crusader always a Crusader." Such organizations make religion live. In our present program we may well show how religious and moral teachings are related to sociology, civics, and economics. Our students will thus come to realize that the great problems of the day must be solved along the lines of Christian principles, if they are to be solved satisfactorily. Those who have been privileged to work for young souls in youth organizations have become convinced that such organizations should be the great concern of every member of the faculty. Every classroom should be a miniature sodality or crusade unit humming with activities.

All of us are convinced of the importance of religion as the basis of character building and yet we often hear the complaint that religion is the dullest and least inspiring subject taught in our schools. We are willing to admit that religion is the most difficult subject to teach because the direction and formation of youth is what Saint Gregory Nazianzen calls, "the art of arts and the science of sciences." We believe that if we make Christ the center of our religious teaching and give our students an opportunity to participate in the apostolate of Catholic Action we shall make Religion not only the most important period of the day, but also the most fascinating. In the encyclical on the Christian Education of Youth we read: "Perfect schools are the result not so much of good methods as of good teachers." Granted that we possess the necessary intellectual qualifications, if we are truly and sincerely religious, God as a reward will give us the grace to be good and holy teachers. Our greatest influence is exercised by what we are.

In conclusion let us take away this thought. Of old Christ taught in the temple and in homes; in city streets and by the

roadside; on mountain slopes and by the shores of the lake. He went about doing good. Our apostolic activities are necessarily confined to the four walls of a classroom. Now there is really no greater field for our apostolic zeal than a classroom. If our students catch our spirit of Catholic Action, we multiply ourselves by many willing hands, many strong arms, many zealous lips, many burning hearts. By our very vocation there are many places where we cannot go. But no such restriction is imposed upon our young lay apostles of Catholic Action. We shall find them in the family, in offices, in mills, in factories, in mines, on the farm, in the army, in the navy, in government. There is no place where they cannot drop the apostolic seed; where they cannot exert the apostolate of like upon like by word and deed, and especially by example. This apostolate will restore all things in Christ, not only individual consciences, but families and society, in all its elements and manifestations: science, art, literature, education, press, radio, public amusement, sport, business, government, economics. We know what influence for good our Legion of Decency has been in the field of public amusement. Today a similar campaign is being waged for decency in print. Both of these movements are under the direction of our Bishops and are receiving the full support of all right-minded Americans.

Our Catholic Crusade for Christian democracy will not fail if America goes back to her earliest traditions and gives all her citizens a religious training as the basis of character formation. For after all Character is life, here and hereafter. In the name of the illustrious Pius who has given us our charter when he gave us his immortal encyclical, "On The Christian Education Of Youth"; in the name of this tireless worker who died with the words, "There is yet much to be done," let us lay the foundation of character building on Catholic Action and Christ The King. Then when the storms of life rage within the hearts of our young people, as rage they will and must, they will be able to exclaim with Saint Paul, "Who shall separate us from the love of Christ?"

HIGH-SCHOOL GUIDANCE

BROTHER J. SYLVESTER, F.S.C., A.M., CHRISTIAN BROTHERS HIGH SCHOOL, ST. LOUIS, MO.

As you read in your programs, this session is devoted to a consideration of the economic objectives of Catholic secondary education. The attainment of these is the resultant of classroom activities, extra-curricular affairs, and personal guidance, with, perhaps, a fuller emphasis on *guidance* than is the case in the other objectives. Hence, the paper, "High-School Guidance."

The economic aspects of a student's schooling have been projected more definitely to the forefront during the past few years by the temporal insecurity facing the high-school graduate and the civic, economic, and general false philosophies confronting him on every side. In the words of Brother Joseph Matthew, F.S.C., spoken before this department last year, "Because the evidences of economic insecurity are multiplied far in excess of any previous period in American history, today, more than ever before, there is need of a more useful training for citizenship. That is the branded lesson of nearly ten years of business decline, with its retinue of doubts and misgivings. Whether we term this unsettled state of affairs depression or recession, it will likely continue for an indeterminate length of time." In this training, personal guidance or counselling would seem, from some points of view, of greater moment than school activities properly so called. Besides, the widespread feeling of unrest engendered in our young people as a result of a disturbed economic situation requires a broad and forward-looking definition of the term "training for citizenship," for we Catholic educators are fully alive to the fact that our schools must provide for a loyal citizenship of the Church and an abiding citizenship of the next world, as well as a worthy citizenship of the State. In all these phases of citizenship personal guidance on the part of the high school

must supplement, and at times supersede, what are specifically known as school activities.

Before proceeding further in a positive discussion of the subject, "High-School Guidance," it might be well to consider whether or not some weakness lurk in a superabundance of guidance, particularly in regard to the temporal vocational side of a student's life. On that score, the following trenchant expression of opinion from the pen of Elsie Robinson, a well-known newspaper columnist, provides some food for thought:

> "These modern youngsters—personally I believe they're the finest crop yet and my money's on them every time. But I'm beginning to wonder about the handling we're giving them. We mean to do well. No other nation ever tried so hard to give its yearlings the right start.
>
> "But are we, perhaps, trying too hard? Is there, maybe, too much guidance and too little 'git out and git under' in our educational system?
>
> "Now, get me right. I'm no 'little red schoolhouse' enthusiast. I do not believe that the three R's and a wooden water bucket are sufficient equipment for the budding mind. To the contrary, I'm strong for our modern schools and the splendidly equipped people who staff them. . .
>
> "But I'm still wondering whether little Willie will be fish, flesh, fowl—or just a pretty table decoration—when these high-powered specialists get through with him.
>
> "Perhaps I should explain that little Willie happens to be my favorite job. I receive hundreds of letters daily from him, and his sister. Extremely frank and, sometimes, furious letters. For Willie is on a spot, and knows it. But what can he do about it? Search me. That's why I'm writing this article.
>
> "Generally speaking, Willie has just graduated from high school or college when he writes to me, and is looking for a job. Well, what's wrong or unusual in that? Wasn't Willie's father also looking for a job at his age? He was. But there's a world of difference in the way Dad looked for a job—and the way Willie's looking.

"When Dad at seventeen needed a job, he went after that job. He didn't wait for anyone to bring it to him. Also Dad wasn't choosy. He didn't insist on a particular job, a congenial job, a job for which he was suited by temperament or ability. He just took any old job that came along and dove in and proceeded to take the painful consequences until he was smart enough to prevent them.

"But Willie isn't looking for a job that way. We haven't let him. In fact, we've taught him that such an attitude is an utterly stupid, antiquated, unscientific and wasteful method of seeking employment. You don't take any old job that comes along in 1938. You prepare for the proper job, and avoid, if possible, taking any other until it arrives—says the modern educator.

"Accordingly, from the time he enters kindergarten, Willie gets an annual going-over that would service the Queen Mary. He is tested, charted, certified, guarded, and guided into the one path suited to his particular nature and shielded from any possible mistake or misfortune. With each year the process is repeated and amplified until, at last, he emerges, ready to face the world.

"But is Willie really ready? Not by a jugful! As a matter of fact, no one could be more cruelly unprepared to face that tough old man-killer—Harsh Reality. During all those plastic years, when he should have been learning to make up his stubborn, foolish young mind and face the unpleasant results, Willie has enjoyed the expensive service of a de luxe Body Guard and Guidance Director. Instead of acquiring a sense of his relative unimportance, he has been made to feel that he's exhibit A. Moreover, he has been led to believe that life will continue to be the same careful, dignified, selective process with everything nicely classified for his convenience, which he has known in school.

"So forth he steps and waits and waits for the One Right Job for which he is perfectly fitted, but which somehow never appears! Small wonder he becomes embittered, bewildered . . . convinced that he has 'been done dirt' by Society-at-Large! And who's to blame?"

Undoubtedly, the picture is overdrawn. Yet, is there not some truth portrayed in it? And does not a similar state of

affairs occasionally exist in regard to the social, moral, and religious aspects of the lives of our students? To the point—are we not sometimes too much concerned with the *machinery* of guidance, good as it is in its place? Often, indeed, a high school of small enrollment, whose pupils reside in the immediate vicinity of the establishment and whose home life and other outside affairs are matters of daily informal observation, strives valiantly to weigh itself down with the complicated guidance organization required, of necessity, in an educational institution of a very large, heterogeneous population, from widely scattered districts. Even in the matter of guidance there is possibility of one's "not seeing the woods because of the trees." I am fully convinced that Catholic-school people, particularly, should strive to render counselling as incidental and informal as is consistent with desirable outcomes. It is still true that "guidance, to a degree, is given *whenever* the school assists a pupil in making a wise choice or decision."

However, there is necessity for some form of organized guidance; some kind of *program* of counselling would seem imperative in even the smallest and the most humbly equipped high school. This demand is occasioned, especially in these times, by:

"(1) Changed conditions of the home
(2) Changed conditions of labor and industry
(3) Changes in population
(4) Changes in standards of living
(5) Increase in the amount of general education
(6) Elimination from school
(7) Increased leisure time
(8) Need of developing qualified leaders
(9) Moral and religious conditions" [1]

For a working notion of the nature of organized guidance we may accept, subject to such modification or amplification as may be proper to our special circumstances, the follow-

[1] G. D. Brantley, "Guidance for the Modern High School," *Bulletin of the Department of Secondary-School Principals of the N. E. A.*, Vol. 25, February 1939.

ing statement from the *Report of the Committee on the Orientation of Secondary Education of the Department of Secondary-School Principals of the National Education Association* (1937):

> "Guidance involves the sympathetic understanding of the pupil's interests, aptitudes, needs, abilities, and opportunities, together with a *conscious* effort to help each pupil make the most of these and direct them to worthy objectives. It is a process by which there is built up in him the will and the ability to do something for himself. The process is gradual in its operation, and involves placing upon the individual only as much responsibility as he can assume with promise of success. The ultimate end in view, however, is complete independence of the individual in so far as any individual can be completely independent."

From the Catholic angle it would, no doubt, be more clarifying to change the last few words of the statement to read, "in so far as any individual ought properly to be completely independent."

Guidance is connected, more or less, with every phase of the high-school student's growth, and, "since it is a unitary process, it is somewhat illogical to try to break it up into the various phases of educational, vocational, social, moral,"[2] and religious guidance. Very truly did the learned and holy Father Michael P. Dowling, S.J., once declare, "It is not as if we were to have many and, mayhap, distracting aims in education. In reality, our objective is single: to produce the good man, who, by the very fact, will be the good parent, the good citizen, and the good servant of God, enjoying, to a fair degree, a natural contentment by being situated in the niche for which the kind Father of us all intended him."

It is not within the scope of this paper to present a formal exposition of the philosophy of guidance; neither is it to elaborate upon the various high-school agencies through which counselling may function; nor is it to describe in

[2] Report of the Committee on the Orientation of Secondary Education (1937).

detail the organization, the equipment, and the different techniques of guidance. Its aim is simply to list a few general principles and practices which may be of service in enabling the guidance work of our secondary-schools to operate more smoothly and more adequately and to focus attention upon *one* agency sometimes disregarded in guidance thought.

In so far as the principles and practices just referred to are concerned, I am guided largely by the *Report of the Committee on the Orientation of Secondary Education* and a study of it made by the School of Education, University of Missouri.

"Guidance seems to serve the educative process by individualizing it so effectively that it works for each pupil." To this end the school ought to aid the pupil, by observation and conference, "in developing his native equipment and his tastes for the satisfaction of his legitimate needs," [3] the intelligent and conscientious use of his opportunities, and the faithful discharge of his duties to God, himself, and his fellows. As a consequence, the school ought judiciously "to compile from both objective and subjective sources cumulative records of the factors which have influenced and are modifying the growth and the development of that pupil." [3] Then it must make intelligent use of the records, not only to turn the resources of the school to his educational and vocational advantage, but also, when needful and feasible, to modify the organization of the school itself.

How may the resources of the Catholic high school be brought to bear more effectively upon the problem of guidance? In general, the first requirement seems to be that all the members of the staff—administrative officers, teachers, librarians, athletic coaches, and others—be guidance-minded; that they comprehend the nature of counselling, that they appreciate its importance, and that each of them stand ever ready, so far as his capabilities and opportunities

[3] Report of the Committee on the Orientation of Secondary Education (1937).

afford, "to make the resources of the school serve in promoting the full growth of each pupil" [4] before God, self, and neighbor. This is fundamental.

Specifically, it is imperative that the school endeavor to discover what each pupil can learn and to teach him that. In other words, it should make it its business to bring into the open each of his potentialities, to distribute him to resources, both in and out of school, in reference to capacities, needs, and interests, and to labor toward the maximum development of his total self.

In this connection, certain types of data appear to be most revealing; for example, the quintile classification, the modified anecdotal method, the psychograph or profile chart, and the abridged case study. Assuredly, I am not suggesting that *every* high school adopt *all* or *any* of these. But I do claim that each staff member should be fairly familiar with their nature and their administration and that superintendents and principals ought seriously to consider whether or not any or all of them be needed in their respective schools. I have a compelling faith in the intelligent zeal of our Catholic high-school officials. Here, though, I would caution once more regarding the danger of over-mechanization. The small high school stands in a strategic position in the matter of guidance by reason of the close contacts existing among administrators, instructors, students, and parents. It has no need of much of the machinery requisite in larger schools, and it is better off without it.

Educational authorities hold as supremely important the organizing of curriculum offerings about functional needs. In short, they demand a shift in emphasis from subject-matter to the individual and life. You will all probably agree that this movement is a return to the simpler, more humane teacher-pupil relation of our Catholic schools of another generation. And what a boon it is to the whole program of guidance!

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[4] *Ibid.*

In methodology the unit approach, with differentiated tasks to care for individual differences, continues to be a fruitful technique in the furtherance of the guidance plan of the high school.

The extra-curricular activities of an educational institution, when well planned and efficiently administered, frequently afford an alert instructor or a wise counsellor opportunity of learning more about a student's potentialities than any class duty or occupation possibly can. No doubt, all of you are familiar with cases in which such activities have brought out in bold relief some capacity or some achievement of a pupil previously undreamed of. Besides, they are invaluable in helping pupils make a variety of adjustments not so feasible elsewhere in the life of the school. Yet, how prone some educators are to overlook or underestimate their usefulness in the guidance scheme.

The Marking System and the Report Cards of a high school may be powerful contributing influences in the better functioning of the guidance program. If these are to be emphasized in the institution's relations with pupils and parents, thus providing valuable material for the counselling of students, the following suggestions would seem quite pertinent:

(1) Only two marks ought to be given—"satisfactory" and "unsatisfactory." When a pupil works up to his capacity, he should be graded "satisfactory," regardless of standard norms. On the other hand, if he does not, his note ought to be "unsatisfactory," notwithstanding his achieving of a "passing grade." I know, of course, that in this latter case one would be courting trouble in regard to semester or annual reports. But, whether or not this interpretation should be applied to promotion and retardation, I believe it advisable to make use of the system in the shorter period reports—weekly, tri-weekly, or whatever they may be. Experienced administrators and teachers alike have had it indelibly imprinted in their consciousness that many a so-called "good student" has been stranded on the shoals of failure or incompetency in

later life because his school did not sufficiently insist upon his reasonably exercising his God-given talents.

(2) Report Cards that are to be sent home should, as far as possible, include data relative to the status and the progress of the pupil in such areas as physical and mental health, the use of leisure, the nurturing of hobbies, human relations, and attitudes—social, moral, and religious. Perhaps, some of this information will be of such a nature that it ought not to be revealed to the student himself. It will, then, be strictly confidential between school authorities and parents, with the guidance idea clearly in the forefront.

Now, for the slighted agency to which I have referred. My original assignment was "The Function of the Library in the High-School Guidance Program." But, as your Executive Committee later desired to stress the social, civic, and economic objectives of Catholic secondary education, the more comprehensive topic, "High-School Guidance," was suggested. I have been authorized, however, to dwell somewhat upon the library phase of the problem. Not a few educational authorities maintain that the high-school library is one of the most worth-while agencies of guidance in the fields of economics and civics. All really progressive educators look upon the library as the "heart of the school"—the powerhouse of its activities. In consequence, they are convinced that the properly qualified high-school librarian (who is fundamentally both an educational administrator and teacher) plays an indispensable role in the guidance program. He does not, of course, trespass upon the instructor's or the counsellor's field of action; but, because of his very intimate personal contacts with the students, he must, even unconsciously, accomplish noteworthy results in blazing the trail through the forest of guidance uncertainty. I will, therefore, devote the remainder of this paper to a summary notice of the guidance problem in its economic, civic, and leisure-time phases and to a slight unfolding of the position of the librarian and his library in relation thereto.

Economic Objectives

In considering the relation of counselling to the economic aspects of life one is forcefully impressed with the vastness of the field of vocational guidance. Every high school, we have come to believe, is under obligation to aid its pupils in the matter of occupation in this world. Nevertheless, it is probably true that, even under the best of circumstances and conditions, the duty will always be involved in a maze of doubt and difficulty. Yet, the high-school teacher and the librarian can at least "stimulate the student to think about his work in life, encourage him to read about the vocations he likes, and, above all, to talk it over with his parents." The library, the school's laboratory of laboratories, is most favorably situated in regard to the matter of vocational guidance, whether it be considered as reference agent or as independent inspirer. Unquestionably, it can achieve the almost unbelievable, if its collection contain as wide a range as maybe of works giving the nature, the end, the requirements, and the possibilities of many and varied occupations and professions. A wise librarian will never reject material containing reliable information about any worthy vocation, humble though it may be.

Catholic educators stand upon a higher vantage ground in viewing vocational guidance than do those who have but a narrow, materialistic outlook. The former realize that vocation is not primarily a question of occupation in this world. They look, with sharp eye, to man's ultimate vocation in a future life. Right here is where a well-trained, adequately informed, and prudently zealous librarian can lead his department to operate strongly in the field of guidance. He knows how to make attractive to his patrons the doctrine, moral, and liturgical portions of his collection. In addition, he also provides and popularizes live matter pertaining to Catholic parenthood and home life, the different religious orders and congregations, and the priesthood.

Various *devices* may, likewise, enable the library, in its administration, to exert a dominating influence in the guid-

ance outcomes of the school. Permit me to mention but three:

(1) It seems advisable that the student borrower cards be kept on file in the library. On each of them ought to be entered the name of the author and the exact title of each book, as well as the title or the nature of each periodical, pamphlet, clipping, picture, and so on, charged out to the student. These cards should be open to perusal by the school's administrators, teachers, and counsellors. Through this procedure much valuable information may be gleaned as to the capacities, interests, and needs of the students.

(2) Library officials would do well to encourage the pupils to place on exhibit in the library the products of their hobbies, and the library should keep a record of such.

(3) The library should, on its own initiative, inaugurate, organize, and conduct hobby displays to which the entire student body is invited to contribute.

The economic objectives of education suggest to Catholic-school people a thing of vaster import than that of vocational guidance—instruction and direction in genuinely Christian economic principles. So much that is false and venal is in circulation today that even our Catholic high-school graduates are sometimes drawn into the vortex of error. The school must teach and guide its pupils in the Catholic philosophy and theology of the various phases of the science of economics. Correct knowledge and just attitudes on such subjects as capital and labor, wages, working hours, oppression of the poor, honesty in business, the law of supply and demand, and a host of others, must be to the fore in a Catholic high school's efforts in behalf of its students. In these matters the library, through its treasures, its spirit, and the knowledge and the service of its executive and his staff, may render valiant service in the providing of sure information and in the inculcating of lofty Catholic ideals. Personally, I have long dreamed of and devoutly prayed for the advent of the day when our high-school libraries will be supplied with plentiful pamphlet material

on economic and other social questions, written after the fashion of Father Lord's gripping moral and religious pamphlets.

CIVIC OBJECTIVES

Closely allied to the economic and vocational objectives of secondary education are those of worthy citizenship. In the Catholic way of thinking, "good civic attitudes and practices ought to be the result of religious training and guidance, supplemented by special tuition in citizenship, which lead to character development through the intelligent appreciation and the heartfelt practice of one's duties to God, self, and others." Every agency of a Christian school is expected to contribute adequately towards this end. The library, especially, ought to speak fluently in guidance towards good citizenship. This is, of course, dependent upon its collection, its ideals, and its conduct. It is not all an objective of this paper to expose in detail the relation of the book collection to training in worthy citizenship. Every administrator, every instructor in religion or civics, every librarian is familiar with the type of material best fitted to attain the desired ends. I will, however, make a very brief reference to the spirit of the library. Where the truly professional ideal of library service, joined to unfailing courtesy and sacrificing unselfishness on the part of the librarian and his assistants prevails, a long step has already been taken in civic guidance and much of permanent value has been realized in the development of an upstanding citizenry.

The administration of the library can also be one of the most efficacious factors in the implanting of elevated civic ideals. In a government such as ours the conduct of any school office, agency, or activity should be as democratic as is consistent with the best interests of the student body. The library, perhaps more than any other department of the high school, lends itself readily to such control. However, in a well-managed library, students are held unwaver-

ingly to a reasonable observance of rules designed for the most beneficial service of all its patrons. Certainly, a guilty one is made to feel that the payment of a fine does not entirely discharge his responsibility for failure therein. It is a necessary item in the training of the good citizen that students be forewarned and forearmed against the notion that they "can *buy* their way through life."

Guidance towards worthy citizenship seems to require specific attention both to worthy leadership and intelligent followership. Leadership holds a special glamor for the student of high-school age. He desires very strongly to stand out prominently in at least one line. The school, in general, and the library, in particular, ought to be foremost in directing, and at times in curbing, this urge of youth. To this end, the library shelves should be well stocked with abundant and well-chosen reading matter. Especially should the librarian make certain that the biography section be not only adequate for curricular purposes, but that it also contain literature that challenges the attention and the interest of the pupils and inspires them to the heights in worthy fields of human endeavor.

Any well-ordered guidance scheme, it seems evident, will impress vividly the need of intelligent and conscientious followership, as well as leadership. As Providence has ordained that the generality of human beings are to be followers rather than leaders in most of the activities of life, it is clear that the school's influence in promoting religiously intelligent followership is vital in the development of the good citizen. The library can be provided with splendid resources for service in the matter. Works, biographical and otherwise, showing, for the most part, by suggestion, the importance of lowly occupation in life and the nobility and heroism of many of earth's humblest children should not be omitted from the library's inspirational literature.

In the guidance work of the school advantage may be taken of a universal urge of youth. Every adolescent seeks

a hero to worship in the flesh; his very nature craves this. It is essential, therefore, that administrative officers, teachers, librarians, and all other staff members be of such mold as satisfies this demand. Consequently, they will, in the first place, be of the same sex as the pupils. A boy's hero is a man; a girl's model is a woman. High standards of religion, morality, character, temperament, ability, scholarship, and vision must be adhered to in the selection of these leaders of high-school students. For boys they ought to be men of worthy masculinity; for girls, womanly women of the best and noblest qualities commonly associated with the lady of character, modesty, and refinement. These conditions met, the school is prepared for effective counselling, even without a highly mechanized program.

The idea of citizenship is, with us, not confined in scope. We are most concerned with providing citizens for heaven. All the activities of the school, as well as its guidance plan, are necessarily biased in that direction. A suggestion to the point for librarians: let those in charge place the biographies of the saints, ecclesiastics, Religious, holy men and women and boys and girls of secular life, side by side with the heroes of profane history, and let them drive home the fact that our saintly men and women, boys and girls, lived in a workaday world.

LEISURE-TIME OBJECTIVES (CONCLUSION)

"In addition to the undermining of self-respect, self-independence, and confident outlook in the matter of a suitable and adequate livelihood, unemployment is adversely affecting the character of the younger generation because of the enforced, unoccupied leisure that is its natural consequence. Millions of unemployed youths, with more time on their hands than they know what to do with, constitute a serious menace to the stability of American society. They are the stuff out of which is made the loafer, the delinquent, and the adolescent criminal. To a lesser degree of hazard, the new leisure class, created by the limitation of the work-

ing week to five days and the working day to six hours, is faced with the same evil possibilities. What use these people make of their moments of release from work will be a tell-tale for good or ill, not alone for themselves, but for their community socially and politically. Further than this, what leisure is devoted to has an important bearing on the character and culture of the whole nation. In the misuse or abuse of spare time lie the seeds of the country's deterioration. As goes leisure, so goes the life of the individual and of the nation." [5] No deep thought is required to convince one that the worthy use of leisure, ever regarded as a true objective of education, is today a positive challenge to the schoolman's zeal and ingenuity. Training for it is, of a certainty, becoming daily more apparent and urgent.

Where does the library fit in? An abiding love of worthwhile literature, whether of a recreational, informational, or inspirational kind, has for long been considered an outcome of a schooling that really functions. The special part played by the library in this consummation is too compelling to be overlooked. Librarians are alert in regard to the subject. They have developed clever and workable techniques. Hence, but a few words on some points that deserve more than inclusion in a general enumeration. In the regular course of events, if the student is to acquire a taste for good reading that will carry over into adult life, he must practice free-time reading in his school days. He needs, then, to have access to the library during his unoccupied moments. He must also have much instruction in the use of books and library tools. The relation of our high-school libraries to those of the state or the municipality is an important consideration in our efforts to guide our pupils in the worthy use of their leisure time. After teachers and librarians have implanted in the scholars a love for good reading, the public library will, to a large extent, be their chief resource in after-school life. Therefore, the

[5] Brother Joseph Matthew, F.S.C., "A More Useful Training for Citizenship," *The N. C. E. A. Bulletin*, Vol. XXXV, November 1938.

school must teach and guide them in the legitimate use of that institution's offerings. We ought always to remember that the public library belongs to us also and that fundamentally we are not in competition with it. In all the matters mentioned above, it is clear that the librarian can and should be a real hero, friend, and counsellor to the pupils, thus exerting a tremendous influence in the school's program of guidance.

Really to have their interest stimulated in their school's library and its resources, the student should be allowed reasonably unrestrained access to its treasures. It is true that there may be some matter which it is not deemed prudent to put on the open shelves; but practically the whole of the library's offerings should be so placed. The benefits derived from free browsing among the library's treasures are large in dividends that guide towards the worthy use of leisure. Browsing among the library collection not only stimulates interest; it also promotes culture. Hear what Mr. John H. Leete, Director, Carnegie Library, Pittsburgh, has to say: "Care must be taken that the pupil does not associate the library exclusively with the 'task' of the school. In my judgment, with every period assigned to a task in the library an equal time should be allowed the student to browse among the books and other material, doing nothing except what he wishes. It would be an abnormal child or student who could find nothing of interest in the library; and to find a genuine and individual interest in books, and to count books as his friends, would be the greatest and most permanent influence that could be brought into his life."

Catholic-school people are thoroughly imbued with the spirit of guidance and they feel keenly the importance and the necessity of some kind of organization in their work of counselling. Sometimes, however, they are well-nigh overwhelmed by the thought of the expenditures and other difficulties connected with the machinery of guidance. If I have allayed fear ever so little or have but slightly opened

the way to discussion tending towards a solution of the difficulties, I shall sincerely thank God.

In conclusion, the following remarks of the Reverend Alphonse M. Schwitalla, S.J., writing in the *North Central Association Quarterly,* furnishes encouragement and inspiration for all of us in our efforts in the field of guidance:

> "The stated objectives of an institution are not merely the declaration of a policy, nor a manifesto of its achievement, nor even simply the expression of its ideal. They are dynamic forces which mold and modify, create and continuously re-create, an institution's strivings. Its faithfulness in its recognition of an adherence to its objectives is the measure of the institution's sincerity in its educational work.
>
> "Being true to one's self is as important to an institution as it is to an individual."

The high school, then, which is sincere in the statement of its aims and is loyal to them is a fit instrument through which a guidance program may successfully function. One that is not can accomplish but little, even with the best possible organization.

CATHOLIC EDUCATION IN AMERICA

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The history of the origin and development of the Catholic-school system in America from the seventeenth century until our own time is a splendid and unusual record, epic in growth. Reading its various chapters, one is astounded at the sacrifice, zeal, and patience of bishops, priests, teachers, and laity in the cause of Christian education. As we stand on the threshold of a new era, it is imperative to take our bearings to the end that this glorious tradition may be continued unto fulfillment. To understand, therefore, this gigantic task, one should realize the present condition of American education in general.

Grave and considerable uncertainty in regard to aims, ideals, and goals exists. Doctor Raup, professor of education at Columbia University, tells us that "changing conditions in industry, in economics, in political ideals, in social philosophy, and in educational views and goals, have shaken the habits and loyalties of a generation ago." (1) Many leaders think "that there must be much that is very wrong in that intricate world of affairs which we call American education." (2) It is admitted that there is practically a "complete rejection of the disciplinary ideal in the fields both of mind and of morals." (3) Only recently the leaders of Teachers' College, Columbia University, reviewing the results of their strategy, confessed that the schools have been a failure as social agencies. (4) Leighton thinks that there are "in our social life many symptoms of moral confusion and disintegration that present striking, and even startling, analogies to the decadent paganism of the Roman world under the Caesars." (5) "It may as well be frankly recognized by American educators," says the naturalistic Woelfel, "that the days of Christian cultural solidarity in America are over." (6) While we do not agree fully with these

judgments, we are persuaded that there is something radically wrong.

The chief cause of the grave uncertainty in education and social life lies in the weakened grip of Christianity upon national opinion. *Recent Social Trends* produces much factual evidence of this. Professor Norman Foerster tells us why when he says: "Today naturalism is triumphant. But so, very nearly is chaos. In all fields naturalism is showing its inability to give human life order, meaning, or happiness."

Molders of teachers in America, Dewey, Kilpatrick, Rugg, Thorndike, Bode, Counts, and a host of lesser men, are absolutely naturalistic in their philosophy of life and education. While it is difficult to judge how far naturalism has permeated the million of teachers in service in American schools, important investigations prove that hundreds of thousands of those leaders and molders of our youth are definitely naturalistic followers of Dewey, Kilpatrick, and others who are trying to break down the Christian traditions of the past. (7)

In the midst of these dangerous trends, 90,000 teachers in 10,310 Catholic universities, colleges, high schools, and elementary schools, having an enrollment of 2,542,500 students (1938-1939) are progressively realizing the urgency of their obligations for spiritual and moral influence. They are becoming increasingly persuaded that in this restless educational scrutiny, with its scepticism, questioning and criticism, alertness, thoroughness, and holiness are essential. They know that climates of anti-Christian opinion and dogma can and will desupernaturalize their pupils through the various extra school agencies, the radio, the movie, magazines and books, unless they provide barriers and defenses against the paganism of the times.

Catholic pupils, therefore, have a definite right and claim on their teachers for that example, enlightenment, and encouragement which only Catholic training and formation can give. In a time when mind has succumbed to mood,

when emotion and excitement have conquered reason and faith, the molders of the Catholic mind in the American schoolroom must continually strive for that *transformation* of the individual without which fullness of personality and character is impossible.

The opportunities of the Catholic teacher for spiritual and moral influence lie precisely in his Catholicity. These opportunities for influence that flow from his Catholicity are not something peculiar to himself, but rather are rooted in the Christian philosophy of life which should underlie all real Catholic education. The philosophy of the teacher determines the ultimate aims and goals of education, and, therefore, what he shall teach and how he shall teach it. Allowing for the effects of heredity and the action of other educational agencies, both formal and informal, over which he has no control, his philosophy of life and education is responsible for the product he turns out. De Hovre says that: "The worth of personality in the educator and the teacher is to be found in the last analysis in the intimate relation between his conception of life and his conception of education. Instruction and education may be looked upon as a transmission of vital power from one living being to another. Now, if education is a vital process, it follows that personality becomes the dominant factor in its transmission. Not what the teacher knows or says, not what he does or causes to be done, but what he himself is, is of primary importance. His own spiritual attitudes, his conception of life, his convictions and his mode of living are reflected consciously and unconsciously in the lives of his pupils. . . The man back of the teacher is the great formative force. As the man is, so is the school; the life-giving personality is the secret of all education that is worthwhile." (8)

The future of Catholic education, therefore, depends on the *thorough realization* which our Catholic teachers have of the Catholic philosophy of life. All other problems are secondary to this. If we take care of it, it will not be dif-

ficult to take care of the rest. A brief glance at the essentials of that philosophy of life will enable us to chart our course in education with strategic finality.

The Catholic philosophy of life may be summed up in three fundamental truths. The first of these great truths is that man has a definite goal and final destiny towards which all of his life must tend. The second is that he possesses an integrity of nature containing all the powers and capacities proper to it. Lastly, the final goal is of a supernatural character and for that very reason, human nature is supernatural. In other words, the life of man is purposeful, it is going to a definite end or place, it knows where it is going. To attain that end, to arrive at that final destination, the integrity of human nature is not enough. For that reason, a supernature or superlife with complete equipment for successful action has been added to it, an addition to which it has no inherent claim, but which is nevertheless essential to it in view of the ultimate destination to which it is traveling, a destination far above anything that nature alone would arrive at or even dream of.

This is the Catholic teacher's philosophy of human nature and human life. On this he builds his own life and on it he bases all his actions in relation to his pupils. His field of influence then is the double field of intellectual and moral life, both lifted to a supernatural plane. He is conscious of the battle for mastery in himself, sure of it in his pupils; he knows which side must win; he knows the weapons for successful warfare and how they are to be used. All this he communicates to his pupils, directly or indirectly, consciously or unconsciously; but communicate it he must, if he is a Catholic teacher.

His position as a teacher carries with it some distinct advantages as well as some disadvantages. It is the advantages in which we are interested here, for it is these which will give him his particular sphere of influence. And in the first place, we might mention his knowledge of the difficulties, impediments, temptations, comforts, helps, and partic-

ular goals of the lay state. Such knowledge gives to his teaching the quality of "inside information," ready access to his students, freedom from the accusation of "theorizing," and easiness of approach and familiarity.

The Catholic teacher lives today in the midst of climates of opinion which reflect the moral, social, and economic crisis of Western civilization. He realizes in a very distinct way that there are two distinct areas in the world, the Christian and the Secular; that in the former, Christian standards prevail, whereas, in the latter, they are not in use at all, or only occasionally, because the devolution from supernaturalism to naturalism is not final enough to permit such a glaring negation of traditional customs. He realizes that, when his pupils graduate, they must inevitably experience conflicts which to himself are daily experiences, and this experience must dictate inevitable choices. If the pupil has become "the supernatural man who thinks, judges, and acts constantly and consistently in accordance with right reason illumined by the supernatural light of the example and teaching of Christ; in other words, the true and finished man of character," in the words of Pope Pius XI, then the Christianized area of his life will absorb the secular area, pollenizing it with Christian principles, ideals, and attitudes. If on the other hand, the school product is not formed consistently on the Christian model, he may either become absorbed by the secular area and dechristianized, or at least if he remains in a state of divided allegiance, between the Christian ideal and the secular aim, though he may not be perfectly conscious of the illogicality of his condition, the result will be a gradual lessening of Christian life and at best a respectable mediocrity which bodes no good for Christianity in our days.

The strategic importance, therefore, of the Catholic teacher lies in the fact that knowing all this, he should strive by all means at his disposal to produce personalities and characters dominated by Christian standards. He will Christianize the culture which he is transmitting to his

students. He will interpret, through his Catholic philosophy of life, the arts, sciences, and social life. While cooperating with the Creator, he will at the same time engender knowledge, moral habits, and virtue in the soul of his pupil, not, indeed, molding the child mind arbitrarily, but rather assisting it in its own development. In other words, he will "cooperate with Divine grace in forming the true and perfect Christian."

In the last analysis, the Catholic teacher's influence must be traced primarily to his Catholicity. He must teach as a Catholic or fail as a Catholic teacher.

Herein lies the future of Catholic education in America. If our teachers *realize* their high destiny, their sound philosophy of life and education, then there can be no doubt that minor problems of education will be easily solved, while our contribution to the future of American democracy will be assured.

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SCHOOL-SUPERINTENDENTS' DEPARTMENT

PROCEEDINGS

FIRST MEETING

FIRST SESSION

WASHINGTON, D. C., MONDAY,

November 21, 1938, 9:30 A. M.

As a fitting commemoration of the Golden Jubilee of the University, the program was given over to addresses by faculty members.

In his cordial welcome, Monsignor Corrigan stressed the importance of the Department of Superintendents and its cooperation with the educational program of the University. He invited criticism of policy to the end that the Catholic University of America might fulfill its commission of setting up correct standards and providing for common needs in the field of education. He spoke confidently of greater financial support and the consequent advantages of strengthened graduate courses and more complete material equipment. Courses are to be developed in civics, sociology, and industrial economics in accordance with the commission from the late Holy Father, Pope Pius XI.

Monsignor Haas discussed the Social Responsibility of the Schools. Certain principles are to be followed in educational procedure. Catholic schools must be the champions of true human rights and true human liberties. Our concept of education is a systematic influence towards certain definite goals. This educational plan may be called legitimate propaganda. Our social philosophy contains many hard sayings which must form the topics of our teaching and of our indoctrination. In its full sense, the term civics embraces not only political activities but also social and religious obligations. In reconstructing the social order,

the schools of our day are to carry on the gains that had been made during the ages of faith according to the norm of the gospel law. Many political questions are ultimately not political at all, but economic—dealing with property rights, taxation, and employment.

In the field of civic and political criticism, the eighth commandment is to be observed. Charges made against individuals by orators and newspapers must be substantiated in fact, lest we bear false witness against our neighbor.

Monsignor Haas described the present tendency in our country towards the solution of capital and labor difficulties through boards representing both the laboring and the employing classes in super bodies of arbitration. Representatives are freely chosen. In this way industry attempts to solve its own problems, while the Government assists and guides but does not determine policy. People should be aroused to enter industrial organizations and exercise the right of representation and thereby prevent needless intrusion on the part of government and the consequent complications of complex administration.

Monsignor Jordan reviewed the status of Teacher Training and remarked that the term, training, was being replaced by the more dignified and appropriate title, Teacher Education. He recommended as the best recent presentation of normal-school thought the article by B. F. Pittinger in the October issue of the *Educational Record* of the American Council on Education. Some sort of truce has finally been declared between the two philosophical schools, the advocates of the "born-teacher" theory and the advocates of the skilled technician in classroom mechanics. Monsignor Jordan analyzed the article recommended and bespoke the necessity of general culture for the professional teacher and berated the overemphasis that has been placed on teaching methods. He advocated more stringent educational requirements of general culture for the teaching Sisterhoods.

It was moved, seconded, and favorably voted that a digest

of the Survey of Catholic Teacher Training be prepared, with the advice and cooperation of Doctor Johnson and Monsignor Jordan, and that this digest be sent to the diocesan superintendents.

Rev. Maurice Sheehy praised the cooperation of the Department of Superintendents in the realization of plans for the jubilee celebration. He expressed satisfaction at the enthusiasm which had already been aroused and pledged the services of the faculty and publicity agents in doing all that could be reasonably expected in the preparation and advancement of the jubilee program. The aim of the Catholic University of America is to assume a more prominent role in the expression of opinion on fundamental human rights. It is hoped that the construction of a program of Catholic education in civics will be such that it will reach not only those affiliated with Catholic institutions but also the student body and faculty in non-Catholic schools and seats of learning.

In discussing the Preparation of Teachers of Religion, Doctor Cooper advocated an objective simplified in the light of the goal of leading Christian lives. The religion teacher who pursues a definite method and covers specific content in class ranks only about fifty per cent if she knows nothing of the character problems of her pupils outside of class. Common sense tells us that proper guidance is a most important part of religious teaching. Doctor Cooper paid tribute to the tremendous successes that have been attained in developing teaching methods in religion. Intense pioneering work in this field has led to a remarkably fine improvement in the teaching of religion. He complained that corresponding effort had not been made in regard to the content of religious teaching. Religious education should not become a facsimile of dogmatic and moral theology. The purpose of dogmatic and moral theology differs from that of religious education. Therefore, the content of religious education should differ from that of dogmatic and moral theology. The vast range of religious knowledge

requires definite limitation in curriculum content. He recommended a limitation of apologetics to the current practical objections of the present generation. Ancient heresies on doctrine demand little emphasis in the modern era which is absorbed in heretical viewpoints on every-day morals.

The objectives in the education of teachers of religion should be content courses differing from dogmatic and moral theology courses. If teachers are trained in moral and dogmatic theology, they will naturally give back to their pupils the same training they have received. The guidance phase of teaching should be improved and developed so as to contribute a body of facts and interpretation of facts; for example, the precise factors in honesty and dishonesty or the capital sins in actual operation in present-day life. He discountenanced the religious educational values of teaching the journeys of Saint Paul or the requirements for the administration of the Sacraments of Confirmation and Holy Orders. On the other hand, topics like the Fatherhood of God and the nature of contrition are very important content for religious education, whereas in theology these topics are not stressed but taken for granted. Things that have a remote bearing on ordinary lives should be excluded from the content of religion courses.

SECOND SESSION

TUESDAY, November 22, 1938, 9:30 A. M.

The United States Commissioner of Education, John W. Studebaker, was a guest at the Tuesday morning meeting. In an address to the Superintendents, he recalled his delightful relation with the parochial schools in Des Moines, Iowa, during the fifteen years he was School Superintendent in that city. Into the Office of Education he has brought these good memories. With this educational outlook he hopes for satisfactory solution of school difficulties through confidence based on the good feeling instilled by the spirit of Chris-

tianity and by the pursuit of American ideals. Doctor Studebaker presented some phases of the work of the Office of Education in which there was particular interest: vocational work in the CCC camps, creative art, contributions of organized education in the solution and prevention of crime, conservation of national resources, safety education, radio programs, and public-discussion groups. Incidentally, he stated that the best educational moving picture he had ever seen was the recent production, "Boys' Town." Stressing the importance of civic education on a higher than secondary level, he voiced a principle that in proportion as a structure of government gives force to public opinion, in that degree is it necessary that public opinion be enlightened. He advocated open-forum discussion as a forward step in solving the problems of our age and spoke confidently that the American impulse of fair play and tolerance had a glorious opportunity for realization in this crucial period of civilization.

Doctor Johnson announced that the name of the Department of Education at the University had been changed to the School of Education. Nineteen priests in the University at the present time are preparing to become Superintendents of Diocesan Schools. He expressed the ambition that some practical arrangement be inaugurated for an internship whereby candidates might be introduced to the actual business of some diocesan school offices for practical work and experience. He outlined tentative plans for supplementary texts on Catholic social science for the various grade levels in the elementary schools.

Father Gildea of Syracuse reported on the Bus Transportation Bill in New York State. When the bus transportation bill for public-school children began to expand very greatly in New York State, five or six years ago, parents with children in parochial schools began to make similar requests for the same convenience for their children. In a few instances these requests were heard favorably, but in most cases they were denied. In 1935 efforts were made

in the Legislature through a measure called the Kelly-Corbett Bill to clear this situation. The bill proposed passed both Houses with an overwhelming vote, but strangely Governor Lehman vetoed the measure. In the following Legislature in 1936, the measure was again proposed as the Kelly-McCreery Bill, again passed both Houses and this time received the signature of the Governor.

As a whole, matters were going along very satisfactorily when atheistic groups began to attack the legislation as unconstitutional, and inaugurated a court proceeding to stop the practice of extending this aid to parochial schools. In Manhattan, Supreme Court Justice McCook ruled the measure constitutional, and in another, the famous Hempstead case, Supreme Court Justice Furman upheld the measure as constitutional. In the Appellate Division of the State Supreme Court, the Justices unanimously ruled the measure as constitutional. But in 1938, the Court of Appeals by the close vote of four to three held that the measure was unconstitutional. This immediately had the effect of holding in abeyance the transportation of our school children.

About this time the State Constitutional Convention was in session and there was written a provision to be placed for vote before the people in New York to clear the situation created by the decision of the Court of Appeals. In the November election of 1938 the people at the polls empowered the Legislature to provide transportation to and from any school whether the school be public or religious. This vote was by a majority of over two hundred thousand.

Monsignor Bonner reported on a survey made of one of the Philadelphia Catholic high schools by a non-sectarian evaluating committee. They used the latest criteria on how to evaluate a secondary school in the light of the school's educational philosophy. The Cooperative Study of Secondary Standards used by the committee has been financed by the Carnegie Foundation. Monsignor Bonner stated that the evaluating committee gave a report that the school

justified its existence as a religious school and was achieving a superior effect.

A motion of gratitude to the participating speakers and professors of the University was unanimously approved and recorded.

AUSTIN F. MUNICH,
Secretary.

SECOND MEETING

FIRST SESSION

WASHINGTON, D. C., WEDNESDAY,
April 12, 1939, 7:00 P. M.

The dinner meeting of the Superintendents' Department was held at the Raleigh Hotel and was honored by the presence of Bishop Peterson and Bishop Gannon. Bishop Gannon, formerly the Superintendent of Schools of Erie, the diocese over which he now presides, in a stimulating informal talk gave a retrospect of the period of his superintendency and then presented the contemporary viewpoint of how a bishop regards the parish-school system in conjunction with the widening programs of episcopal activities. He urged the superintendents to foster the work of the Catholic press, to encourage a wider interest in Catholic publications, to be alive to the Church's program of social action, and to keep a forward, progressive vision in the field of education.

Monsignor McClancy, the dean of the Superintendents' Department, with his characteristic, earnest, persuasive delivery gave an address on "The Superintendent—Past, Present, Future." Tracing the growth of the office from its origin to its widespread adoption as a diocesan policy, he portrayed by telling anecdotes some of the early struggles for administrative control. Emphasizing the present-day importance and effectiveness of the superintendency, he paid tribute to the type and character of men that have

been appointed to the position and referred to former members who were promoted from the office to join university faculties or to be advanced to the dignity of the episcopacy.

Bishop Peterson expressed his pleasure at the success of the Convention at the Catholic University and encouraged the group by his ever-genial words of wisdom, inviting active initiative in an educational capacity and serious realization of the responsibility with which the Bishop invests the superintendent.

The President, Father Keller, announced the following names to serve as a Committee on Nominations: Right Rev. Msgr. John Hagan, D.D., Cleveland, Ohio; Rev. David C. Gildea, J.C.L., Syracuse, N. Y.; Rev. James T. O'Dowd, Ph.D., San Francisco, Calif.

SECOND SESSION

THURSDAY, April 13, 1939, 4:00 P. M.

The business meeting of the Superintendents' Department was held Thursday afternoon at Caldwell Hall. After the reading and acceptance of the minutes of the autumn meeting, Monsignor John O'Grady, of the National Catholic Charities, gave a resume of proposed legislation regarding the reorganization program and its relation to the National Youth Administration. The administration plan calls for an amendment to Senator Byrnes' bill so as to retain the N. Y. A. as now functioning. He recommended that the superintendents contact their representatives in Washington in order that they might make known the prevalent public opinion of their communities in regard to the continuance of the National Youth Administration.

A resolution was passed that the members of this Department commend the souls of two deceased Superintendents, Right Rev. Lawrence J. Carroll of Mobile and Rev. Francis J. Bredestege of Cincinnati, to the infinite mercy of God by remembering them in the Holy Sacrifice and in their prayers and that a note of sympathy be forwarded to their Bishops

and the present incumbents to extend the sincere respects and regrets of this Department.

The Nominating Committee reported on the selection of the following officers to serve for the next two years:

President: Rev. John M. Duffy, A.M., Rochester, N. Y.

Vice-President: Rev. Edmund J. Goebel, Ph.D., Milwaukee, Wis.

Secretary: Rev. Carroll F. Deady, Ph.D., Detroit, Mich.

General Executive Board: Right Rev. Msgr. John J. Bonner, D.D., LL.D., Philadelphia, Pa.; Rev. Francis J. Byrne, D.D., Richmond, Va.

AUSTIN F. MUNICH,
Secretary.

PARISH-SCHOOL DEPARTMENT

PROCEEDINGS

FIRST SESSION

WEDNESDAY, April 12, 1939, 2:30 P. M.

The sessions of the Parish-School Department were held in the Gymnasium of the Catholic University of America.

The first session was opened with prayer by the Very Reverend Monsignor Daniel F. Cunningham, President of the Department, who then addressed words of welcome to the large assemblage of priests, Brothers, Sisters, and lay people in attendance.

During the business session the following committees were appointed:

Committee on Nominations: Rev. Paul E. Campbell, A.M., Litt.D., LL.D., Pittsburgh, Pa., Chairman; Rev. Francis J. Byrne, D.D., Richmond, Va.; Rev. Daniel A. Coyle, A.M., Newark, N. J.; Rev. James T. Hurley, A.B., Cincinnati, Ohio; Rev. James T. O'Dowd, Ph.D., San Francisco, Calif.

Committee on Resolutions: Rev. Felix N. Pitt, Ph.D., Louisville, Ky., Chairman; Rev. Michael J. Haddigan, Peoria, Ill.; Rev. Roger J. Connole, Ph.D., St. Paul, Minn.; Rev. Richard J. Quinlan, A.M., S.T.L., LL.D., Boston, Mass.; Rev. William R. Kelly, A.M., LL.D., New York, N. Y.

The General Theme for the papers of this session was "Phases of the Reading and Literature Program in the Elementary Schools." The following papers were presented:

"Learning to Read—A Joy, Not a Job." Sister M. Dorothy, O.P., St. Joseph College, Adrian, Mich.

"Diagnostic and Remedial Procedures in Reading." Dr. James A. Fitzgerald, Loyola University, Chicago, Ill.

"Children's Choices in Catholic Poetry." Sister M. Florence, S.S.N.D., St. Joseph's Home, Green Bay, Wis.

"The Qualities in Literature That Appeal to the Catholic

Boy." Rev. Francis E. Benz, A.M., S.T.B., Editor, *The Catholic Boy*, Minneapolis, Minn.

The following members of the Department participated in the discussion: Rev. Felix N. Pitt, Ph.D., Louisville, Ky.; Rev. John M. Duffy, A.M., Rochester, N. Y.; Rev. David C. Gildea, J.C.L., A.M., S.T.B., Syracuse, N. Y.; Rev. William R. Kelly, A.M., LL.D., New York, N. Y.

The session was adjourned with prayer.

SECOND SESSION

THURSDAY, April 13, 1939, 9:30 A. M., 2:30 P. M.

The session was opened with prayer by the Very Reverend President.

The General Theme of this session was "Improvement of the Teaching Process in the Elementary School." The following papers were presented:

"Visual Aids and Their Function in the Teaching Process." Brother Angelus, C.F.X., Principal, St. Matthew's School, Brooklyn, N. Y.

"What Are the Essentials in the Teaching of Religion?" Rev. Felix M. Kirsch, O.M.Cap., Ph.D., Litt.D., Professor of Religious Education at the Catholic University of America, and at Trinity College, Washington, D. C.

"The Problems of Adolescent Boys and Girls." Rev. Raphael C. McCarthy, S.J., Ph.D., President, Marquette University, Milwaukee, Wis.

"The Integration of Catholic History in the Catholic Elementary School." Marie R. Madden, Ph.D., Author and Historian, Brooklyn, N. Y.

"Four Years of Research in Civic Education," L. J. O'Rourke, Ph.D., Chairman, Board of Advisers, The Civics Research Institute, Washington, D. C.

"Pope Pius XI on Christian Democracy in the Elementary-School Program." Right Reverend Monsignor Francis J. Haas, Ph.D., LL.D., Dean of the School of Social Science, The Catholic University of America, Washington, D. C.

The following members of the Department participated in the discussion: Rev. Austin F. Munich, Ph.B., Hartford, Conn.; Right Rev. Msgr. Joseph V. S. McClancy, A.B., LL.D., Brooklyn, N. Y.; Rev. Leonard Wernsing, A.B., Indianapolis, Ind.; Rev. Aloysius J. Heeg, S.J.; Rev. Richard J. Quinlan, A.M., S.T.L., LL.D., Boston, Mass.; Rev. Harold E. Kellar, A.M., Harrisburg, Pa.; Rev. Paul E. Campbell, A.M., Litt.D., LL.D., Pittsburgh, Pa.

The Department was honored during this session by a visit from His Excellency, Most Reverend John B. Peterson, D.D., Bishop of Manchester and President General of the Association.

The session was adjourned with prayer.

THIRD SESSION

FRIDAY, April 14, 1939, 9:30 A. M.

The session was opened with prayer by the Very Reverend President.

The General Theme of this session was "Administration and Supervision in the Elementary School." The following papers were presented:

"Principals Who Do and Teach." Sister M. Louise, R.S.M., A.M., Supervisor, Sisters of Mercy, and Instructor, Catholic Teachers' College, Providence, R. I.

"The Pastor and His Parish School." Rev. Thomas R. Reynolds, P.P., Pastor, St. Matthew's Church, Dorchester, Boston, Mass.

"The Catholic Elementary School and the Diocesan Superintendent's Visitation." Rev. James T. O'Dowd, Ph.D., Assistant Superintendent of Schools, Archdiocese of San Francisco, Calif.

The following members of the Department participated in the discussion: Rev. Francis J. Byrne, D.D., Richmond, Va.; Rev. James T. Hurley, A.B., Cincinnati, Ohio.

The report of the Committee on Resolutions was presented and accepted as read.

RESOLUTIONS

(1) The Parish-School Department wishes to join with the other Departments of the N. C. E. A. in extending felicitations to the Catholic University of America on the occasion of its Golden Jubilee. We, the members of this Department, feel particularly indebted to the University which has trained and is training so many of our superintendents, supervisors, and teachers for their special tasks in the elementary-school system. May we express the hope that the prayers of all our members will be for more abundant blessings upon the efforts of the University in behalf of Catholic Education. We wish also to express our appreciation to the University and its Committee on Arrangements for the courteous hospitality and the efficient accommodations we have enjoyed. We would like to express our gratitude to the officers of this Department for the interesting and timely program prepared and to all who contributed to the success of our meeting by their papers and discussions.

(2) It has long been recognized that the most important and basic tool subject of the elementary-school curriculum is reading. We wish to point out the utility of becoming acquainted with and making use of the latest and best results of scientific research in this field, particularly the findings in regard to the age for readiness-for-reading, the causes of failure and remedial measures. We would further recommend that more attention be given to the influence of Catholic poetry and literature upon the development of Christian character in the elementary school.

(3) The teaching of Religion is the foremost task of the Catholic school. To be effective, this teaching should be functional as well as instructive. Hence we again emphasize the necessity of extending every effort and of making use of every proved device to vitalize our teaching of Religion so that our graduates will demonstrate in their daily lives the eternal truths which they have learned. In achieving this objective the aid of the pastor and his assistants, best

rendered by regular visitation and instruction in the classroom, is a real necessity.

(4) The Parish-School Department recommends that administrators and teachers consider the possibility of modifying the program and methods of instruction in the seventh and eighth grades to fit the needs of the preadolescent pupils in these grades.

(5) The Parish-School Department wishes to proclaim its wholehearted approval of the recommendation of our late Holy Father, Pope Pius XI, contained in his letter of September 21, 1938, stating that: "The Catholic University has the traditional Mission of guarding the natural and supernatural heritage of man. In fulfillment of this sublime mission it must give special attention to the sciences of civics, sociology, and economics." We wish to assure the University of our full cooperation in its program to carry out the wishes of our late Holy Father to educate our children more perfectly for citizenship in our American democracy. We believe this to be a necessary means toward the realization of the ultimate aim of Pope Pius XI; namely, the rebuilding of the social order.

(Signed) FELIX N. PITT, *Chairman.*
RICHARD J. QUINLAN.
WILLIAM R. KELLY.
ROGER J. CONNOLE.
MICHAEL J. HADDIGAN.

The Committee on Nominations recommended the following members of the Department as the officers for 1939-1940, and they were duly elected. They are:

President: Rev. William R. Kelly, A.M., LL.D., New York, N. Y.

Vice-Presidents: Very Rev. Leslie V. Barnes, A.M., Lincoln, Nebr.; Rev. Joseph G. Cox, J.C.D., Philadelphia, Pa.; Rev. Francis McNelis, S.T.D., Altoona, Pa.; Rev. James T. O'Dowd, Ph.D., San Francisco, Calif.; Brother Vincent,

C.F.X., Baltimore, Md.; Sister Bernadette, R.S.M., Erie, Pa.; Sister M. Dorothy, O.P., Adrian, Mich.; Sister M. John, S.S.N.D., Malden, Mass.

Secretary: Rev. John J. O'Brien, A.M., Wheeling, W. Va.

General Executive Board: Rev. Felix N. Pitt, Ph.D., Louisville, Ky.; Rev. John I. Barrett, Ph.D., LL.D., J.C.L., Baltimore, Md.

Department Executive Committee: Rev. Patrick J. Dignan, Ph.D., Los Angeles, Calif.; Rev. M. J. O'Connor, San Diego, Calif.; Rev. James Dowling, A.M., Monterey-Fresno, Calif.; Sister M. Florence, S.S.N.D., Green Bay, Wis.

A closing prayer was offered by the Very Reverend President and the meeting was adjourned.

EDWARD J. GORMAN,
Secretary.

PAPERS

LEARNING TO READ—A JOY, NOT A JOB

SISTER M. DOROTHY, O.P., ST. JOSEPH COLLEGE, ADRIAN, MICH.

For the six months ending February 1939, the *Education Index* lists approximately three hundred references to published books and articles on the teaching of reading, but still the treatment of this subject is by no means complete. No one who has thoughtfully considered the process of reading will deny that it is a complex one and necessitates extensive research to determine the proper treatment of its various aspects. I wonder, however, if frequently teachers have not erred in causing the learner to become conscious of this complexity instead of keeping their scientific knowledge in convenient reserve. I venture to state that few if any reading failures become such because of a reason controllable by the learner himself.

During the pre-school period the little child eagerly awaits his admittance to school life with the precise intention of "learning to read." His parents read; his brothers and sister read; he too wishes to become a member of this glorious circle of readers. He enters first grade and, alas, how often is he disillusioned. The activity which he anticipated with joy, all too frequently proves itself an irksome "job." He is asked to see, understand, interpret, and use symbols, hundreds of them, with which he has had but short acquaintance. The first few forms are easily assimilated, but others appear in such rapid succession that confusion often results. For some beginners these vicious little symbols even move about the page; sometimes they are clear but ofttimes they are very blurred. Each symbol has a name, but some are met so seldom that their appearance fails to call forth the correct association.

Many young readers do not meet this disillusionment

until the second grade, while others seem to progress successfully until the third or even the fourth grade, at which time their improvement seems to assume negative acceleration. Others again, who have apparently met the requirements for satisfactory reading throughout the elementary school, enter secondary classes only to find that this skill does not function where it is actually indispensable. They read but they are functionally illiterate.

Although we read in a recently published article [1] that visual means of education are rapidly decreasing the need for instructing all in the reading skills, we shall favor the more conservative side and stand with the greater number of educators who agree that "reading is universally recognized as one of the most important activities in the school program as well as in life activities." [2] It is an essential tool with which we unlock the volumes in which a large part of our cultural heritage is stored. Since we do not wish to sacrifice this heritage by regressing to a generation of illiterates, it well behooves us to investigate the present causes of the many failures in learning to read.

Upon entering school each child is entitled to a program of studies in which thoroughness is the keynote. He must be prepared for each new task by a thoroughly planned preliminary training. A more difficult step should not be introduced until the preceding one is thoroughly mastered. He should be thoroughly equipped with a means of independent growth. Reading instruction which lacks the essential characteristic of thoroughness is devoid of both utility and permanency.

By the mere fact of his entering school, every child does not possess the prerequisites for efficient reading progress. As a result of experimentation in beginning reading, several authors have concluded that successful achievement in this

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[1] Lichenstein, A., "Why Reading for All?" *School and Society,* 48, 1938, pp. 239-242.

[2] Leavell, U. W., "Reading Instruction in the Educational Scheme," *Educa.,* 59, 1938, p. 7.

field necessitates a mental age of six years and six months. Applying this standard to a group whose average chronological age is six years, about one-third the number is able to accomplish the desired goals in reading. Even if this standard be reduced six months and more simplified techniques be provided, many beginners will still be found too immature for the program.

To coerce the child into this involved activity before he has reached the requisite stage of mental maturity is analogous to forcing an infant to walk before his muscles and bones have reached physiological fitness. Awaiting the proper time enables him to accomplish the act with greater efficiency, at the same time exerting less energy and consuming less time.

Even when the required mental age is present a child does not necessarily possess all the personal equipment essential to a successful introduction to reading. While intelligence is the most accurate determinant in reading progress, nevertheless success in reading has been found to be closely related to (1) the extent of reading experience in the home, (2) the ability to match words, (3) the ability to match letters, (4) the ability to supply missing words, and (5) the ability to reproduce short stories in sequence.[3] The number of children with deficiencies in these abilities added to the number lacking in adequate mental ability for beginning reading leaves a relatively small group that is ready to learn to read with the ease and success that makes for joyful experiencing.

What shall we do, you ask, with these beginners who are not capable of achieving reading skills? Shall we advise them to remain at home until a satisfactory mental age is reached and an adequate background is acquired? Such procedure would be very desirable if the home provided rich experiences and worthwhile activities which would tend to facilitate reading instruction when later undertaken. But

[3] See Smith, Nila B., *Teachers' Guide for the First Year,* pp. 485-489. (New York: 1936.)

since the average home does not assume educational responsibilities but depends entirely on the school in this regard, it seems more feasible to accept all applicants who are chronologically fit and at the same time to correct the old notion that all must be taught to read from books at the outset of first grade.

In the past, beginning reading has been made synonymous with stories and books, and thereby the child's concept of the true functions of reading has been limited. Since it is important that the child understand what he reads in order to grow as a result of his reading, he must be prepared by an extensive conceptual background. This preparatory period need not and should not be devoid of opportunities for reading but should present simple reading situations in large purposeful activities. Listening to stories or factual material read aloud by the teacher gives the child a model concept of good reading and affords him pleasure and information. In general, this period should be characterized by much conversation, picture study, constructive activities, drawing and acting to test comprehension of facts, specialized work in good speech habits, left to right tracing of simple words, and other activities contributory to the extension and enrichment of the child's background. A few weeks of such training will satisfy the needs of some beginners, while others might spend a whole semester in preparing for the more formal phases of reading instruction.

The bridging from the informal activities to more systematic book reading is often too abrupt and the value of the preparatory period is thereby frequently diminished. One period does not end for the other to begin but certain aspects of the former lend definite aid to the success of the latter and should be continued. Classroom activities requiring incidental reading may be continued so as to keep before the child a constant need for reading. Book-reading must likewise be purposeful in order to elicit the best results. The reading of but a single sentence necessitates a purpose to stimulate the desired effort on the part of the learner.

Beginners in reading sometimes make phenomenal progress but after a few months or a semester some begin to lose ground; initial success gradually gives way to failure. What is the most probable cause of such a change? Too often the teacher takes every precaution for the sake of thoroughness in the pre-primer period and then, becoming more conscious of what she is expected to "cover," she disregards the principles dictated by her better reason and rushes the child into advanced reading prematurely. As soon as the reading material becomes too difficult for the learner, even the words that he knew well are soon forgotten.

Most authors agree that a child's reading should be confined to a certain level of difficulty until he is able to read that material with fluency and comprehension. In his text, *Better Primary Reading,* Stone [4] divides the period of primary reading instruction into seven levels and suggests aims and materials suitable for each level. It would be far better for a child to do extensive reading in a variety of pre-primers and primers in the first grade and to leave the book-one-level for the second grade, than to have crowded this latter into the first grade and thereby to have denied sufficient repetitions for word mastery. The easier material may present just as great a vocabulary load and in addition, due to the joy of successful attainment, cause a more desirable attitude to be maintained. The frequent use of informal tests in the primary grades followed by standardized tests in the later grades enables the teacher to determine the highest level of reading which each child has mastered. Testing should be an important phase of any reading program.

Aside from failing to consider gradual increase in material difficulty, primary teachers sometimes fail to agree on the specific aims for reading in each grade and lose sight of important phases of the whole program. There should be similarity of aim in the three primary grades, but not

[4] See Stone, Clarence R., *Better Primary Reading,* pp. 22-24. (St. Louis: 1936.)

identity. Each level of difficulty should bring forth new developments in the child, and at the same time provide for the continuity of fundamental habits. Every school system should adopt an authoritative list of aims to make the process of learning to read a logical and complete one for the child.

The period of rapid reading does not begin at the same time for all, nor is it always commensurate with mental development. It is at this time, usually in second grade, that the child demands freedom from teacher presentation of all new words and seeks a means of independent word attack. From sight presentation of words in the first stage of reading, he has learned to recognize words by the whole form. This he continues to do but the method does not meet all his needs. The process of recognizing some strange words from their surrounding context is another possibility, but the child who depends too much on this method, though he may attain fair comprehension of what he reads, too often becomes an inaccurate reader. Coupled with these two means, a third aid must be supplied to the learner; namely, that of intelligent analysis of the sound elements of new words.

The very mention of "sound elements" immediately calls to mind "phonics" and this concept brings forth a picture of little children painstakingly repeating sound after sound as symbolic representations of these sounds are flashed before the eye. Each little victim anticipates the day of mastery when these sounds will be combined into words—the day he will begin to read. Indeed this procedure, as such, has no place in our reading program today. But phonics, the science of speech sounds applied to reading, is an indispensable aid to accurate recognition of new words.

As properly used today, phonic analysis of words is not a method of teaching reading but a means which enables the learner to do independent reading. In the beginning of the second year of reading most children may be directed to recognize certain sound parts in familiar sight words and

to associate them with certain groups of letters. Relating these phonic parts to a specific familiar word, this latter may be recalled when the phonic part is encountered in an unknown word. The child who has had first-hand experiences with pheasants may never recognize the word in a reading situation unless he has been taught that the "f" sound is sometimes spelled "ph." Even if a picture guided him to recognize this word, the learning situation would be specific and he would not necessarily apply the principle each time the digraph "ph" was met in an unfamiliar word.

Here, too, the teachers in a school or system must agree upon the aims and content for each reading level as well as the general procedure to be used in phonic lessons. The teaching of rules should be deferred to about the fourth grade, when the phonic work for the average child may be completed. Even at this time the rules should be few in number and in exact conformity with the science of linguistics. To function as a means and not as an end in itself the phonic lessons which are best taught outside the regular reading lesson, should be applied to reading situations as soon as possible.

Since reading is a tool for the gaining of information, particular care must be taken that children learn to use it as a tool with efficiency and accuracy. Without conscious effort and competent direction, the learner fails to see this significant aspect and is satisfied to read just for the sake of reading. In the intermediate grades reading instruction may well be used in general to improve the student's study skills, and specifically to train in following directions, noting details, selecting major and minor points, organizing ideas, reproducing in oral or in written form, scanning, generalizing, sorting, classifying, selecting, rejecting, and any other valuable study habit.[5] In a word, when the basic skills are mastered, reading instruction must go further and apply these abilities to real situations. The

[5] Durrell, Donald, "Basic Abilities in Intermediate Grade Reading," *Educa.*, 59, 1938, pp. 45-50.

student will then be armed with a weapon which is fundamental to successful educational adjustment, the absence of which is all too frequently the cause of secondary-school failures.

The youth who can undertake a difficult piece of work with method and precision is confident in the undertaking and happy in the results. The school owes him the secret to this mind set and fails in function each time it neglects this objective. To be assured, therefore, that these desirable elements will be effected by our reading program, let us be certain (1) that every child is mentally fit before he is asked to read; (2) that every child is given an adequate background of experiences in preparation for formal reading; (3) that the results of carefully constructed tests are used to determine at what time the child is ready to read material of increased difficulty; (4) that the child is supplied with efficient means of word attack; and (5) that reading is considered as a tool which must function in many and varied life situations.

DIAGNOSTIC AND REMEDIAL PROCEDURES IN READING

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Many of the failures in school and in life occur because of reading deficiencies. According to Percival, in the first grade, the grade of greatest failure, approximately 99 per cent of the failures are due to reading disabilities.[1] Percival shows further that 90 per cent of failures in the second grade are due to reading disabilities. Sixty-eight per cent of the failures in the third grade, 56 per cent of the failures in the fourth, and 40 per cent of those in the fifth, 33 per cent of those in the sixth, and 25 per cent of those who fail in seventh and eighth, fail because of reading difficulties.

Marion Monroe, Emmett Betts, Donald Durrell, and others state that from eight to fifteen per cent of school pupils are retarded readers.

Mother McQueeny in a Master's Investigation[2] found children with pronounced reading disabilities in the normal and superior levels of intelligence more often than among the dull. Her work indicates clearly that there are other causes than low intelligence for reading disabilities.

In the Walsh School in the City of Chicago, the writer found one hundred and twenty-five children in a total population of three hundred and seventy-six, retarded from two months to over four years in reading. Thirty-six of these children were retarded two years or more. The writer found also in the School of Saint Thomas the Apostle, one hundred of four hundred children in grades *four* to *eight*

[1] Percival, Walter P., *A Study of the Causes and Subjects of School Failure.* (New York: Unpublished Doctor's Dissertation of Teachers College, Columbia University, 1926.)

[2] McQueeny, R.S.C.J., Mary, *A Comparison of Children of High and Low Intelligence Quotients in Their Reactions to Remedial Instruction in Reading.* (Chicago: Unpublished Master's Thesis, Loyola University, 1936.)

retarded from two months to more than five years in reading.

Both in the School of Saint Thomas the Apostle and the Walsh School all the children in grades four to eight were tested by means of the *New Stanford Reading Test,* and appraised also by teacher judgments. After the retarded had been identified, they were placed in Remedial Groups for careful diagnosis and corrective teaching.[3]

Results of Remedial Reading Programs. Before describing the *diagnostic and remedial* techniques it may be well to present tersely the results of each experiment. At Saint Thomas' in a period of a little more than seven calendar months, although the I. Q's of the Remedial Group ranged from sixty to one hundred and sixteen, and averaged not quite ninety-two, the children made an average gain of 9.65 months according to scores of different forms of the Gates *Reading Tests* administered at the beginning and the end of the experiment. Of the ninety-five children tested at the beginning and at the end of the program, two-thirds made more than normal progress. Since only twenty-one had I. Q's of one hundred or more, comparatively very good progress was made. Better than the gains by testing was the evidence that these children were proud of their accomplishment and the greatest gains seemed to be in the thrill and joy experienced in reading. Personalities seemed to grow as children became confident, independent, and more contented in school.

In the Walsh school the average I. Q. of the children who were tested at the beginning and the end of the experiment was 88.5. The average gain was nearly fifteen months in a period of seven and one-half calendar months. The great-

[3] Some may object to the phrase, *Diagnostic and Remedial Procedures in Reading.* Facts, however, indicate reading defects and difficulties of very great incidence and the necessity for combating and correcting them. Until better terms are invented, these will suffice to give meaning to the type of reading procedures necessary for from 10 to 30 per cent of children in elementary and secondary schools of this nation.

est recorded gain in that period was thirty-two months, made by a sixth-grade child with an intelligence quotient of eighty-four. Only nine pupils of the eighty-one made less than the normal gain of seven and one-half months. Every pupil made some improvement in reading. These children too showed increased interest and effort in their school work.

Difference in the Two Experiments. In the Walsh Experiment extra teaching help was afforded. An adjustment teacher worked approximately full time with those retarded two years or more. Four cadet teachers assisted the adjustment teacher and the classroom teachers in preparing material and in tutoring children who were severely retarded. In the School of Saint Thomas the Apostle approximately all of the teaching was done by the classroom teacher. However, in both cases the supervisors and the writer gave some help and did a small amount of teaching. Accordingly, we have therefore two distinct types of Remedial Program. The one in which a corps of teachers and an adjustment teacher assisted by four cadets make a driving attack upon the reading defects and difficulties of the retarded child. The other a more economical and practical procedure in which conscientious, intelligent, and able teachers carried the burden of the Remedial teaching.

While the procedures chosen in a remedial program will depend upon the difficulties and retardation in a specific situation and the facilities and materials available, general suggestions are indicated in the following discussion.

DIAGNOSTIC PROCEDURES

Since most of the difficulties in reading are what might be termed minor difficulties, such as those resulting from inferior instruction, inadequate vocabulary training, poor motivation, too difficult materials, unfavorable working conditions, unfortunate experiences, and physical handicaps, it is economical to use group procedures in diagnosis in so far as it is possible. Let us assume, then, that in a school of approximately four hundred children in grades *three* to

eight, one hundred have been designated as retarded in reading by their performance on reading examinations and by the teachers' judgments. The next step is to institute a testing and appraisal program to discover, if possible, the causes for each child's difficulties. It is suggested that the Kuhlmann-Andersen *Intelligence Test* or some other group test such as the Otis Self-Administering *Tests of Mental Ability* be administered in order to appraise the intelligence of the children.

In case there are three or four among the one hundred whose I. Q's seems to be markedly low, an individual examination such as the *Stanford Revision* of the Binet might be effectively used as a check upon the I. Q. indicated by the group test.

Finding the Reading Difficulties. In diagnosing the reading difficulties of the retarded, an effective diagnostic silent reading test should be carefully administered.[4]

The Gates *Silent Reading Tests* appraise the following abilities:

(1) Reading to appreciate the general significance of a paragraph.

(2) Reading to predict outcomes.

(3) Reading to understand precise directions.

(4) Reading to note details.

One child may be retarded in *following precise directions* and normal in *reading to obtain the general significance of a paragraph.* Another child may be low in all four abilities. Case records of such deficiencies should be recorded in a *Reading Folder* for each child.

It is suggested that Gray's *Oral Reading Paragraphs* be administered in order that a child may be observed and listened to in action. Notations of reversals, omissions, substitutions, mispronunciations, and the like should be recorded.

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[4] The Gates *Silent Reading Tests,* the Iowa *Every Pupil Test of Basic Skills,* or the Sangren Woody *Reading Tests* are suggested.

Physical Appraisal. It would be advantageous to have the retarded child examined by a physician.

Vision may be tested by the use of the Snellen Charts or the Telebinocular. Children with defective vision should be reported to the parents and treated by a reputable oculist or ophthalmologist.

Hearing of the retarded children should be tested. Other defects, such as enlarged tonsils, diseased adenoids, poor teeth, and malnutrition, should be noted for correction.

Discovery of Interests. It is well to know the dominant interests as well as the hampering defects of each child. Therefore, such an inventory as Fitzgerald's or Witty's can be profitably used.[5] It is possible to administer the Fitzgerald inventory to small groups in a class period. The Witty *Report* is more elaborate. Careful instructions should be given so that no child will feel forced to answer every or any question. It is far better to receive five true answers than twenty-five of which seven or eight are false. An interest inventory at say a fifth-grade level might have such questions as the following:

(1) What games do you like best?
(2) What movies do you enjoy most?
(3) What work do you like to do?
(4) How would you like to spend your next summer vacation?
(5) For what do you wish most?
(6) What are your favorite books?
(7) What kind of reading do you enjoy most?
    (a) poems
    (b) stories
    (c) newspapers
    (d) sports

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[5] Fitzgerald, James A., *Inventory: Interests, Likes, Activities, Experiences.* (Chicago: Loyola University, (mimeographed).)

Witty, Paul, *Pupil Report on Interest and Activities in Psycho-Educational Clinic.* (Evanston, Ill.: Northwestern University (mimeographed).)

(e) funnies
(f) biographies

(8) What kind of reading do you dislike most?
(9) About what do you like to read best?

(a) animals
(b) inventions
(c) automobiles
(d) airplanes
(e) Indians
(f) adventures
(g) home
(h) birds
(i) foreign peoples
(j) war

(10) What school subject do you like best?
(11) What subject do you dislike most?

In like manner the activities of the child should be inventoried. Questions such as the following are helpful:

(1) How much time do you spend helping your parents?
(2) How much time do you spend on work other than school work?
(3) How much time do you spend at home on school work?
(4) How do you spend your leisure time?
(5) To what radio programs do you listen?
(6) What books have you read in the last month?
(7) What parts in the newspapers do you read first?
(8) List places you have been.
(9) List places where you have traveled.
(10) Check ones on which you have ridden:

(a) train
(b) boat
(c) horse
(d) bicycle
(e) truck

(f) buggy
(g) pony
(h) roller coaster

In like manner, information relative to the home, the activities of the home, the interests in the home, and the advantages of the home would be helpful in understanding the attitudes and the defects of Remedial Readers.

Teacher Judgment. Throughout the whole period of diagnosis, later after the tentative diagnosis has been made, and during the remedial work which follows, teacher observation, appraisal, and judgment are most beneficial. The teacher of remedial reading must be a keen analyst. She must see difficulties, discover causes of these difficulties, and plan how to remedy defects. She must utilize the materials and the correct methods for overcoming the difficulties of children. More important still, she must plan to guide children past difficulties and pitfalls. She should build upon the child's strong points, upon his likes, his interests, and his experiences. Increasingly, her appraisal and judgment will be valuable. In fact, no remedial program could be adequate or successful without the understanding and diagnostic ability of well-trained and intelligent teachers.

The teacher notes not only difficulties and defects but also attitudes and abilities. She inquires about effort and attention as well as interest and desires. "Is the child trying? Is he improving?" she asks. She knows if the materials are interesting and upon the correct level of difficulty. She knows how valuable it is to vary method and material to meet the changing difficulties and interests of children. She in fact understands interest and effort and guides them to materials of better and more worth-while values.

An Individual Folder for Each Child. Each child's individual folder at Saint Thomas the Apostle School contained records of results of the various reading tests, oral and silent, of the intelligence scores, a report on interests, activities, and experiences. Achievement records, assignment

records, interview summaries, and other miscellaneous records were kept in these folders.

As the remedial program progressed, records of work done in various phases of the reading were accumulated. These were studied from time to time to the effect that the child, his record, and his performance were better understood. His difficulties were understood through the careful and oft-repeated study of the folder's contents.

SUMMARY

Thus each teacher was strengthened in handling the retarded readers of her own room. By the cooperation of teachers, principal, and supervisor the problems of the retarded readers were made clearer. Always there was the challenge for each teacher of a pupil who might be progressing more slowly than he should. Always the supervisor was challenged by the deficiencies of several of these one hundred children. Thus the appraisal was continuous. New problems, newly located difficulties, and newly observed interests were utilized.

REMEDIAL METHODS

Remedial work to be effective must be based upon efficient appraisal and careful diagnosis. It is necessary that remedial procedures be adapted to the changing powers, disabilities, and interests of every child in the group.

General Considerations. A few general suggestions are helpful. The remedial work should follow diagnosis and appraisal. It should be begun upon the level where it will function most effectively. It should be adapted to the personality of each child. Diagnosis should be continuous; therefore, remedial work should be organized to meet new interests, arising difficulties, and growing abilities. Remedial work should be preventive as well as curative. It should be begun at the child's level of understanding and its difficulty increased gently but surely. It should be based upon the interests and the likes of the youngsters in so far

as it is possible. If it is challenging to every child, it will succeed.

Plan of Administration. The plan at the School of Saint Thomas the Apostle permitted a forty-minute period five times a week. Lessons were planned to help individuals in accord with their needs and interests. Each teacher handled the retarded in her own class. The average number retarded for the ten teachers was ten. One teacher, however, had only two and another taught seventeen remedial readers. The schedule generally called for exercises which were planned to overcome deficiencies in work-type and recreational reading, oral and silent.

The programs varied for the different rooms in such a way that a visitor might come to the school and see five or six different types of lessons during the day. For one room the schedule for a week might include:

Monday, Recreational Silent Reading.
Tuesday, Drill-Type to Correct Specific Deficiencies.
Wednesday, Current Reading—Newspaper.
Thursday, Work-Type Silent Reading.
Friday, Free Reading—Library.
(Another room might have a slightly different schedule.)

A brief outline of several lessons will indicate to the reader the methods followed.

Silent Recreational Reading. In this type of lesson, each child reads a story in which he is interested. By means of the records in the individual folder, the reading level of each child is noted. An appraisal of his interests is made. A story which is interesting and of the proper difficulty is assigned.

For example, in one of the fifth-grade rooms there were ten remedial readers. One of these children had only second-grade ability; another had just third-grade ability. The others were rated similarly as follows: 3.1, 3.6, 3.8, 4.5, 4.8, 4.2, 4.5, and 4.8. Each child was considered separately for the assignment of remedial reading.

A set of books such as the *Children's Bookshelf* is helpful for this type of class reading, in which there are books on the primer level, first-grade, second-grade on up to the eighth, inclusive. The child with the second-grade ability was assigned a hero story on that level. The others were assigned stories on the level upon which they were capable of success, in this class on third and fourth-grade levels. Some were assigned adventure stories, some hero stories, others animal stories, others stories about the home, others imaginative stories, in accordance with their dominant interests as the teacher understood them. These assignments were made on a *Reading Record Assignment Slip* by the teacher before class, perhaps the night prior to the class meeting.

In the *first five minutes* of the class period, the books were distributed to the children with the slips indicating assignments, title of the story, page, etc. "Here is a story about a great adventure, Jim. You will like it I think"; is a sample of the approach. "This is almost a fairy story, Mary. You like fairy stories, don't you?" Each child was encouraged to read.

For the *next twenty-five minutes,* the children read silently. The teacher noted peculiarities, attention, progress, interests of each. In one of the first lessons, the teacher of this group noticed that the child with lowest reading ability mentioned above, did not seem to be interested. She discovered that the second-grade book was too difficult for him. She found a story to his liking in a book of first-grade difficulty and he immediately became interested. Another child seemed to have difficulties. A hard word was defined and used in a sentence. The other children seemed to be enjoying their stories.

When the twenty-five minute period was over the teacher asked each child to write a brief statement of his impression of the story read. Six of them liked their stories and wrote good statements. One of them said that he did not like the story and did not want another like it. This child was

interviewed again about his likes and dislikes and another type of story was assigned for the next lesson in recreational reading. Oral comments were made by several of the pupils, comments which served to interest others in the materials.

When the lesson was over, the books were taken up and kept until the next class. This set of books is used only in class in order that the child may have a new and interesting experience in each class period.

Work-Type Silent Reading. The aim of this type of lesson is to teach children to read studiously, to outline, or to find information. Even upon low levels of reading, many children desire information. Assignments may be made to the group and a group plan may be devised but the individual plan only is described here.

The Unit Study Books were used in this lesson. These books are numbered indicatively. Materials in the one hundred range are on first-grade level, those in the two hundred range, second-grade, and so on. If a child is interested in travel there are five books entitled "Travel," "Trains," "Flying," "Boats," and "Transportation." All of these except the first have numbers in the three hundred range. The first is very simple and on the first-grade level. A child with low fourth-grade ability worked on the unit, "Travel," and read the five books mentioned. He made little outlines of the materials contained in the five books and seemed to feel that he had accomplished something worth while. Besides the feeling of success, he became aware of materials in other books. He reported, too, upon trains and boats in class.

Often children, greatly retarded, find it valuable to answer questions given at the close of the lesson. Others outline a little book with good results. In this way they learn the technic of study. They learn to work through reading.

Silent Reading for Information—Current Reading. Several magazines were available for this kind of work. The *Young Catholic Messenger*, the *Junior Catholic*

Messenger, and *My Weekly Reader* were used effectively. In a particular lesson *My Weekly Reader* was used in a group-type lesson. In the *first five minutes*, "Edition Three" was distributed.

The teacher pointed out the importance and timeliness of the first article.

In the *next fifteen minutes* the children read the article. Some of them finished before the time was up and they were directed to read another article.

In the *next five minutes* there was a brief discussion of the content of the article. Some discussion was aroused and various opinions were expressed.

In the *last ten minutes* the pupils read other articles and enjoyed them very much.

Sometimes the test on the last page of the paper was used to evaluate retention and comprehension with good results.

Reading to Correct Defects. (Many materials are now available for use in the correction of specific defects.) In this lesson the Gates-Peardon *Practice Exercises in Reading* were used. Although the lesson surveyed for this summary was taught to a sixth-grade group, books *Three* and *Four* were used. (These materials are of third-grade and fourth-grade level, respectively.) From them specific materials were assigned to each child.

The following is illustrative of how assignments are made. H. W. made the following scores upon the *Gates-Silent Reading Tests:*

Reading—	Reading Grade Level
A. For general significance	4.9
B. To predict outcomes	5.6
C. To understand precise directions	4.0
D. To note detail	4.8

In October he was found to be retarded two years in reading *to follow precise directions.* Exercises in *Book Three* of the Gates-Peardon Materials were used for this boy.

The other children of the class were assigned materials similarly. One who was deficient in reading to *obtain the general significance* of a paragraph, was given materials to correct this at the level upon which he was capable of reading successfully. Another was assigned materials in reading *to note detail.* Some were given materials on third-grade difficulty, and others were assigned work of fourth-grade difficulty. Each child was guided to read (1) at the level where he was capable of succeeding and (2) the types of materials necessary to overcome his particular deficiencies.

Each child's progress was noted. Assignments were: first of one kind of materials, then of another, first easy exercises, then more difficult ones. The child was sometimes challenged with difficult exercises of great interest. He was motivated to read not only because of intrinsic values of materials but also to obtain extrinsic goals of skill and ability.

Free Reading. First-rate library books of all levels and of various types for free reading are a valuable asset. Pamphlets, paper-covered books, and some beautiful books, should be available. In choosing the books for free reading researches [6] on children's choices in prose and poetry

[6] MacIntosh, Helen K., "A Critical Study of Children's Choices in Poetry," *University of Iowa Studies in Education,* Vol. VII, No. 4, p. 128, September 1932.

Jordon, Arthur M., *Children's Interests in Reading,* Teachers College, Columbia University, New York, N. Y. (New York: Bureau of Publications, Teachers College, Columbia University, 1921.)

Terman, Lewis M., and Lima, Margaret, *Children's Reading.* Revised edition, 1931, p. 422. (New York: D. Appleton-Century Company.)

Gardner, Evelyn Elizabeth, and Ramsey, Eloise, *Handbook of Children's Literature, Methods, and Materials,* p. 354. (Chicago: Scott, Foresman and Company, 1927.)

Beust, Nora (compiler), *Graded List of Books for Children.* (Chicago: American Library Association, 1936.)

Wilkinson, Mary S., Weedon, Vivian, and Washburne, Carleton, *The Right Book for the Right Child,* p. 357. (New York: John Day Company, 1933.)

Washburne, C. W., and Vogel, L., *Winnetka Graded Book List.* (Chicago: American Library Association, 1926.)

should be utilized. Once a week the classes may go to a reading room. Individuals may browse and read. The teacher may observe methods of each child, note the interest in books, and record the titles of books read.

In the last ten minutes of the period the group may gather around a table and discuss the books read. In this way interests are broadened and enhanced.

Interests guided properly in this room by means of this well-supervised exercise often continue into vacation, and last through life.

Oral Reading. Partly because of the misunderstanding of statistics which show the low comparative utility of oral reading in life, it has been neglected. Audience reading and individual remedial reading are helpful.

For *Audience Reading* lessons, careful preparation should be made. A selection may be found, meanings and pronunciations of difficult words may be looked up, and responsibility for a good performance assumed.

If the selection read is one with which the group is unfamiliar, interest will be sharpened particularly if the selection is interesting. Good readers distinctly motivate others in the class. Poor readers may read to a smaller group or only to the teacher. Poise, enjoyment, and the thrill of good expression and success eventuate from this work.

Mechanics. A special needs day may be a teacher's choice day, when the teacher does what she thinks best for each individual of the class. Often children of the class ask for drill. Phonics drills and vocabulary study may be engaged in. Phrasing, flash-card drill, the dictionary, the index, and the table of contents are utilized. Often specific difficulties in other fields are attacked. Pronunciation, articulation, enunciation, and meaning are developed. Often small groups may be instructed, sometimes individuals, sometimes the whole group, as needs are noted. Always the need for the lesson or drill is made clear to the child.

He must know why he does the chore, if chore he thinks it to be. If he knows the benefit to be derived from the drill, he will attack it with vigor.

SUMMARY

In a diagnostic and remedial program in reading, four things should be remembered: (1) Test before teaching and continue to appraise the difficulties of the child during the remedial program. (2) Apply remedial procedures to the defects and utilize the strong points of each child's equipment and interest. (3) Teach so that difficulties will be avoided and defects prevented. (4) Interest the child and guide his interests to better and higher values.

CHILDREN'S CHOICES IN CATHOLIC POETRY

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Several investigations relative to children's preferences in poetry have been made, but in none of these studies has an appreciable number of poems of Catholic authorship been included. In the Huber, Bruner, Curry [1] nation-wide survey, only some 25 out of 573 poems were written by Catholics; in the University of Iowa study by Mackintosh,[2] less than 25 of the 400 poems considered were written by Catholic poets; in a 1938 experiment by Kangley [3] at Columbia, six poems out of 120 involved in the study were of Catholic authorship. Since most of our children are unable to attend a Catholic high school, all they can absorb of Catholic literature before leaving grade eight should be given them; therefore, an investigation was inaugurated at Loyola University to discover the Catholic poems children in grades seven and eight enjoy, and which are, consequently, children's choices.

Let us try to answer two questions:

(1) What are children's choices in Catholic Poetry?
(2) What is the significance of these choices to Catholic educators?

Perhaps we had better define the term *Catholic Poetry* before attempting to answer the first question. Does Catholic Poetry include poems written by those not of the household of the Faith, who, however, at times "dipped their pens into the old Catholic rugged inkstand?" We do not think so. Does it include all the poetry written by converts

[1] Huber, M. B., Bruner, H. B., and Curry, C. M., *Children's Interests in Poetry.* (Chicago: Rand, McNally and Co., 1927.)

[2] Mackintosh, H. K., "A Critical Study of Children's Choices in Poetry," *University of Iowa, Studies in Education,* Vol. VII, No. 4. (Iowa City: University of Iowa, 1932.)

[3] Kangley, L., "Poetry Preferences in the Junior High School," *Teachers College, Columbia University Contributions to Education,* No. 758. (New York: Bureau of Pub., Columbia University, 1938.)

to Catholicism? Father Leonard Feeney "wonders if those writers of verse who are converted to the Church do not think it a bit mawkish of us to try to make their new-found Faith retroactive and spread it like a mother's warm cloak over everything they ever wrote," even "when their whole spiritual outlook was at variance with ours." What is Catholic poetry? Father Feeney reserves the term for poems "in which the Faith circulates like lifeblood"; poems which, although "they do not express any phase of Catholic doctrine," [4] still exhale the fragrance of the Catholic spirit.

Before the present study was begun, a survey of the field of Catholic poetry was made, and 200 poems were selected. The list was submitted to two critical juries: one composed of seventh and eighth-grade teachers, who were asked for any omitted titles which they thought should be included among the 200 poems; the other a jury of experts in English literature, who were requested to judge the literary merit of the poems chosen. The wholehearted response of both juries evinced an eager interest in Catholic poetry in the elementary school. With the exception of one poem, "The Highwayman," which was considered unsuitable by an outstanding poet and educator, there were no recommendations for deletion; however, the ability of the children to understand some of the selections was questioned by several of the critics. So many favorite poems were not included among the 200, that it was necessary to add about 50 titles to the original list.

The poems to be used in the experiment were grouped for presentation. While it is quite clear that any attempt to classify poetry is an arbitrary matter, still it was felt that grouping according to some central theme would facilitate the reading and understanding of the selections. Of the seven categories used in classifying the poems, six were concerned with subject-matter and one with the technique of poetry. Each of the seven main classifications was di-

[4] Feeney, Rev. Leonard, S.J., "What is 'Catholic' Poetry?," *America*, January 22, 1927.

vided into three subsections. The poems in the first category, for example, pertained to God. The three subsections were The Blessed Trinity, The Creation, Thanksgiving. A group of about ten poems was read to the children during a 45-minute period. Since oral interpretation of each poem was an important factor in influencing choice, the six teachers who read the poems were most carefully selected.

After a short introduction each poem was read to the class. The reading was followed by a discussion of the poem, provided the children desired to ask any questions about it. The poem was reread, and then the children rated it according to a five-point scale:

(1) This is one of the best poems I ever heard or read.
(2) This is a poem I like very much.
(3) This is a poem I like quite well.
(4) This is a poem I like only a little.
(5) This is a poem I do not like at all.

Poetry appreciation is an extremely subjective matter. A child's choice or preference is conditioned by many factors: his emotional constitution, his maturity, his background of experience, the influence of the teacher reading the poem, the time-setting of the reading; however, since the poems were read to 400 children, group consistency in rating a poem high or low, does seem to be of significance to educators.

Basing rank on the percentages of first and second choices of the children who rated them, the titles of the ten best-liked poems with their percentages are:

Rank	Title	Poet	Percentage
(1)	Da Greata Basaball	T. A. Daly.....	.942
(2)	Nails	Rev. Leonard Feeney..	.889
(3)	The House with Nobody in It	Joyce Kilmer	.85
(4)	Two 'Mericana Men	T. A. Daly.....	.85
(5)	A Saint for Monday Morning	Rev. Leonard Feeney..	.836
(6)	Grass and Crumbs	Monica Shannon	.823
(7)	An Old Woman's Rosary	Rev. Hugh Blunt.....	.775
(8)	Theories	Rev. Leonard Feeney..	.77
(9)	Rivals	Rev. Leonard Feeney..	.765
(10)	The First Christmas Holidays	Ruth Mary Fox.....	.763

An analysis of these ten poems shows that all of them contain several of the characteristics Kangley [5] found present in her recent investigation of the qualities of poems best-liked by children. These characteristics are a clear rhyme scheme, simplicity, dialogue, obvious sound effect, story element, humor, common experience. It is most significant to us that in seven out of ten best-liked Catholic poems, there is a strong religious element.

From a consideration of the authors of the first 25 best-liked poems, it would seem that children's favorite Catholic poets are Father Feeney, T. A. Daly, and Joyce Kilmer. All of Father Feeney's poems included in the list of 200 ranked among the first 25 with but one exception. Only T. A. Daly's dialect poems ranked high, and only those of Kilmer which glorify the commonplace are ranked among the first 25.

In attempting to answer the second question: "What is the significance of children's choices to Catholic educators?" we shall quote the opinions of boys and girls themselves regarding the value of Catholic poetry to them. An eighth-grade girl who thought Catholic poets wrote "deep" poems about God that she could not understand said: "I found out that there are poems about God and His goodness so simply put that they are easy to understand and love. Many of them make your heart overflow with love for Him Who is so good. That is why I like 'The Secret of My Delight' by Father Daly." Another child liked "The Breastplate of Saint Patrick" because it "gives me the feeling that Christ is with me every minute of the day, that He always sees and hears me."

Father Kirsch in his book, *Sex Education and Training in Chastity*, believes, "Poetry is a much neglected field. Poetry appeals to the normal adolescent, and—properly introduced to him—it should be the source of fine ideals." [6]

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[5] Kangley, L., *Poetry Preferences in the Junior High School.*

[6] Kirsch, Rev. F. M., *Sex Education and Training in Chastity.* (New York; Benziger Brothers, 1930.)

Boys agree with Father Kirsch. One lad declared he liked poetry because when walking down the street alone it gave him something good to think about. Another thought "the poets who write good, true, and beautiful poetry should be honored as heroes for bringing the good into the hearts of men."

Poetry gives not only "a glimpse of splendors beyond the tomb" [7] but it makes the world in which we live different and more beautiful. It opens the child's eyes to watch the wondrous works of God "Whose Own authentic poems are the Heavens and the Earth." [8] An eighth-grade girl well illustrated this: "Sister Mary Donatus, in a catchy poem called 'Moon-Sheep' describes the sheep that God takes into His fold and at night lets out again. You must figure out what the sheep are in the poem. At night when the stars are bright, you can see how true and beautiful poems like this are. Another favorite of mine is 'I See His Blood Upon the Rose' by Plunkett. He imagines he sees God's blood on a rose which I think is a beautiful thought. When we walk through the garden, perhaps we, too, notice the rose; but to us it's just a rose. Poets make us see things in a more beautiful sense, and the next time we just naturally take notice of their beauty and share it with the poet."

The power of poetry to interpret and glorify the commonplace in everyday life is great. Children seem keenly alive to this and are grateful to the poets. A boy wrote: "I would like to thank Father Feeney and T. A. Daly for making me sit up and take notice of poetry. They use the common, daily life of a person, putting in it a bit of humor here and there. That is why I like Father Feeney's poem about the little washwoman—'A Saint for Monday Morning.'" This poem was liked by another child because "it proves that Monday is not always blue, and seems as if it were just written for children."

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[7] Maritain, Jacques.
[8] Husslein, Rev. Joseph, S.J., Introduction, *Boscobel and Other Poems.*

Children find poetry a stimulant to release their own creative ability. A girl well expressed this thought: "Each and every poem read to us held some exquisite beauty which created a picture in our minds. Scenes of Bethlehem, pastures, drowsy children, Italian barbers, every possible human scene was enclosed in the poems. This does help one who hasn't the words to express her own thoughts." We might add that the impact of poetry during the experiment gave birth to 42 spontaneous outbursts of childish poetic attempts.

Our boys and girls like Catholic poetry and do want the help it gives them, but before teachers in the elementary school can respond to this demand, two definite needs must be met:

(1) Catholic Poetry, in terms of Father Feeney's definition, must be made available to teachers and pupils.

(2) Teachers must be trained to develop literary appreciation in their pupils and to guide them in their choice of reading.

At the present time there is no collection of Catholic poetry suitable for and available to children in grades seven and eight. Neither is there any book about Catholic authors comparable to *The Junior Book of Authors* [9] which contains biographical sketches of only a very few Catholic writers. Children do become deeply interested in the people who write the books and the poems they read and enjoy. Vera Marie Tracy is one of the "best" Catholic poets in a certain classroom because the children admire the courageous spirit of this shut-in poet.

In spite of the fact that children are by nature what Anne Carroll Moore calls them "the greatest of all lovers of poetry," [10] Lazar in a 1937 investigation of the reading in-

[9] Kunitz, S., Haycraft, H., *The Junior Book of Authors.* (New York: H. W. Wilson Co., 1935.)

[10] Moore, A. C., *Cross Roads to Childhood.* (New York: Doubleday, 1923.)

terests of children reports that in general, children show little interest in poetry.[11] Three reasons are usually alleged for this lack of interest: poor selection of material, poor teaching procedure, and forced memorization. While there is no single best method of training for literary appreciation, there are decidedly some *do's* and *don'ts*. The literature hour should be a happy time of frank, free, spontaneous discussion, with nothing routinized, with no test of learning ahead, and certainly no attempt to measure that most intangible something—appreciation. The study of literature should be artistic and cultural rather than scientific and utilitarian. In two chapters of *Literature the Leading Educator*,[12] Father Donnelly has cleverly portrayed the difference between teaching literature as a science and teaching it as an art. But before we can hope to reach the goal—artistic teaching of poetry to children—we shall have to train teachers. Patterson says: "It has been estimated that more than 40 per cent of our American teacher colleges fail to offer courses in the teaching of reading." We might add "or courses in children's literature." The situation is serious when we consider the large percentage of teachers in our parochial schools who are graduates from liberal arts colleges in which courses in the teaching of reading or children's literature are not always given. Training in literary appreciation begins in the home, but parents look to teachers for help; we must not fail them.

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[11] Lazar, M., "Reading Interests of Childhood," *Teachers College, Columbia University Contributions to Education*, No. 707. (New York: Bureau of Pub., Columbia University, 1937.)

[12] Donnelly, Rev. F., S.J., *Literature the Leading Educator*. (New York: Longmans, Green & Co., 1938.)

THE QUALITIES IN LITERATURE THAT APPEAL TO THE CATHOLIC BOY

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The subject of this paper from one viewpoint might be regarded as covering a vast territory, and yet, looking at it from another angle, it can be sifted and the grains of pure gold be brought to light. For if we were to enumerate the passages in literature that appeal to the Catholic boy, we might go on and on, like Don Quixote, slaying our imaginary knights and dragons right and left. On the other hand, we might simply enumerate the qualities themselves that are more or less common in boys' books the world, and centuries, over. This latter is our purpose.

You will notice that the subject assigned to the writer specifies the "Catholic" boy. There is not much difference between the enthusiasms of Catholic boys and those of other boys in literature. All those who have come in contact with or have had personal experience with boys and juvenile books regard this as true. Miss Dorothy Bryan, who is in charge of the juvenile section of the Cardinal's Literature Committee has the following to say on the subject:

> "Not only do I have to keep in touch with the preferences of Catholic boys, but also I have the added fun and profit, as well, of watching the reactions of my friends to practically all of the children's books published each year. After I have reviewed the books, I keep them on a special bookshelf, and I have numberless young friends, who go to all kinds of schools, coming in to borrow the books. They represent students of parochial schools, public schools, one of the most exclusive private schools on Long Island, a Quaker boarding school—in fact about every angle of education—and I have found that their reactions to the books are pretty uniform and vary only according to the disposition of the young readers and the current enthusiasm in life, which may become something quite

> different six months from now. I have found, however, in my review work that the angle where the difference would be made is in the selection of books to give to the Catholic boys. It is quite surprising the amount of misinformation and of poor standards and codes of honor, and also narrowness and bigotry, that are needlessly allowed to creep into young people's books. For example, we have to watch out for books which belittle racially, or make fun of Quakers, or Jews, or the Church of England, or "narrow" Methodists—for a Catholic boy—in the first selection of the books offered to him."

The reading habit is formed during the impressionable period of life—in a man during childhood and boyhood. The sooner a boy learns to read, the more permanent will the acquisition be, and the more encouragement he is given, at an early age, to read good literature, the sooner will he become discriminate in his choice of reading material. It is easier, of course, for some children to form the habit of good reading than it is for others. But all boys of average intelligence may cultivate a taste for good reading. As soon as a boy has mastered the mechanics of reading, he should be supplied with all the good books he can use.

If a boy, then, at an early age, is exposed to good literature, he will cultivate a taste that will remain with him for the rest of his life. Occasionally, however, a boy may be continually surrounded with good books, both at home and in school, yet he will constantly turn to cheap and trashy magazines and books. This boy needs special attention, and inquiries should be made about his environment, his activities, and his companions.

It is wrong for teachers and parents to force good books upon a boy. This may work irreparable harm. A boy should be allowed to make his own choice, but only the best should be presented for his choice. A study should be made of his likes and dislikes; in other words, he should be given

those books which appeal to him, which interest him at that particular time, but only the best of these.

We all know how a boy changes. One day he is going to be a policeman, the next a priest, then an aviator, and so on *ad infinitum*. But these interests of his should be taken advantage of. For example a boy might go out for a hike, one of these beautiful spring days, and find a bird's nest. He comes home or to school the next day all excited about it. This is the time to bring his attention to good books on birds and bird habits. At Christmas he might receive a chemistry outfit as a gift and for months he is absorbed with his experiments. Perhaps his experiments might result in an explosion, and he might even blow up the house, so his interests are really and forcibly brought to the attention of every one who comes in contact with him. This is the time to make him acquainted with good biographies of famous scientists.

In order to know more clearly just what appeals to a boy in literature, we should know why he reads at all. The answer is almost obvious. First of all, he reads because he is curious. He is curious about everything he comes in contact with, and he wants to satisfy this curiosity. The little boy will ask questions consisting of mostly of why, why, why. But once he has reached a certain age, about the age of ten, he does not rely on his elders for satisfactory answers. Perhaps, he thinks, they do not know very much anyhow; and so turns to reading. It has been found that the subjects on which children show most curiosity may be classified under five heads, namely: Forces of Nature; Mechanical Forces; Origin of Life; Bible Stories; Death and Heaven.

Secondly, a boy reads because of his desire for wish-fulfillment. Subconsciously he chooses those books which satisfy certain desires. We adults take up a book, comfortably seat ourselves, and read an hour or two for entertainment. The boy does not do this. He reads himself into the book. He is the hero. He experiences the thrills and

dangers and exploits of the main character, thereby satisfying his subconscious wishes. The little or very young boy has desires for food, huge double-dip ice-cream cones, all-day suckers, that would dwarf the Empire State Building. No story touches him as deeply as a book about a boy who is starving to death. As he grows older, these wishes take the form of desires for immense wealth and the things wealth can buy.

Then there is the fantastic desire for power and leadership over other boys. He wants to become a second Jack Dempsey, a Babe Ruth, the Four Horsemen rolled into one, a Commodore Barry, an Alexander the Great. All these the boy seeks in his reading. But this is really a dangerous age, too. For if the right types of books are not given to him, his reading may cause immeasurable harm. For example, a boy might become so immersed in books that he neglects everything else. He lives continually in a land of dreams and phantasies. Instead of learning to swim, play ball, or take part in the usual sports a boy enjoys, he sits at home, reads about them, and actually accomplishes nothing. He is no good to any one. This state generally results from boys reading too many books based on fantastic exploits that do not permit of duplication in real life, and there are plenty of these harmful books being published today. Normally, a boy's dreams and desires find an outlet in real life. He reads about some hero, and he endeavors to imitate his deeds. But when these deeds are too fantastic, similar action in real life is impossible, so the boy becomes unhealthily immersed in harmful books.

The third reason for a boy's reading is imitation. We often see a boy imitating the actions of his father or older brother, his friends and playmates, and even his teachers. If the father reads good books, the boy will select good books, too. More often he imitates the reading of friends, playmates, and relatives. There is no doubt that the boy does not *always* imitate his elders. We have heard of the boys hiding certain books under their mattresses or deep in a bu-

reau drawer, and good mothers upon finding these books, wonder where in the world "Johnny picks up such trash." As a rule, however, the boy is a creature of imitation, and care should be taken that his companions' reading tastes are not objectionable and that his environment is one that will encourage the formation of good reading habits.

Now, let us take the boy down through the years, and see what appeals to him in literature. We know that boys of six, seven, and eight years of age are all interested in fairy tales, myths, and legends. The boy of this age lives in a world of imitation, as does his sister. It is important that he be given only the best. There are those beautiful Indian myths and legends of Hiawatha, Nokomis, and Minnehaha; the Scandinavian myths of Fenrir the Wolf; Loki with his tricks and schemings; Thor with his hammer; the Nibelungenlied, a German variation of the old Norse Saga of the Volsungs; and those beautiful Greek myths, the full meaning of which will not be realized until mature years, but which are so appealing to boys in early life. These myths have stimulated great writers for centuries. There is Apollo steering the Chariot of the Sun; Pandora, because of her disobedience, letting loose all ills upon mankind, but keeping hope behind; Hermes, driving his gleaming white cows across the pure pastures of the sky; Iris and her rainbow bridges; and many others. I remember, when I was a boy, my mother did not quite relish the idea that I should read too many of these Greek myths. She thought they were too pagan and almost cause for heresy. So I shall leave them and include now those beautiful Bible stories, Daniel in the lions' den; Moses and the Plagues of Egypt; Moses and the burning bush; David and his slingshot; Solomon and the prophets, and others. These great heroes are familiar to most of our Catholic children attending parochial schools, and it is a pity, from a story viewpoint only, that so many boys in the public schools know nothing about them.

Then there are those beautiful stories about certain

saints. My, how they appeal to little boys, and even big ones, too. But I am still referring to the younger boys. The stories of the martyrs are especially appealing if written properly with good illustrations. The importance, then, of all these stories read or heard in early life cannot be stressed too much. The teacher must exercise caution and care in choosing only the best for the boy passes almost unconsciously from the Hansel and Gretel, whose joy is in a magic house of sugar plums, to the Beatrice who leads her poet lover to the gates of Paradise.

At nine years of age, the average boy begins to turn from fairy tales, myths, and legends to books of real life. He wants facts rather than fancy. By this time the mechanics of reading have been mastered. To read a book is no longer a task, and the boy will read a book of more than a hundred pages without difficulty. This is, in reality, the golden age for teachers, as well as for parents, to encourage their pupils and children to read really good literature. This is the pliable age, and so much depends upon proper direction by teachers and parents.

At ten years of age, fairy tales are out of a boy's life. His curiosity has developed about things outside of his own perception in everyday life. His mental pictures have stopped their flickering, and he is better able to understand characters and situations met with in his reading. He now becomes interested in stories of foreign lands written, of course, in simple language. Books of travel now become interesting to him. He is still living in a sort of dreamland and these types of books seem to fulfill his subconscious desires. Certain myths are still popular with him if they are written in a style appealing to one of his age. This is the age when the King Arthur tales should be given him to read. Not too many, but a beginning should be made, and thus a new field of hero worship is opened to him. There are many children's versions of Robin Hood, which now may be given him, as well as those of William Tell. At this age, too, 28 per cent of boys show an interest in books of in-

ventions and discoveries, scientific as well as geographical. If a father is set upon his boy's becoming a scientist, now is the time for him to feed his son surreptitiously a diet of books about science and scientists written in a language that the boy can understand. Teachers, too, can capitalize upon the boy's natural interests at this period of his life by stressing the teaching of history and geography and linking them up with his reading on these subjects.

When the ordinary boy reaches the age of 11 years he becomes interested in series books. The Alger books, the Rover Boys, the Motor Boys, the Henty books appeal to him. He is an easy prey for the melodramatic, sentimental, and sensational story. This truly is a dangerous age. The imitative instinct often takes a peculiar turn. The boy often thinks that the more he reads the smarter he will become. He comes to the erroneous conclusion that volume is the only thing that matters. He wishes to read a complete series as quickly as possible, and he becomes immersed in a series of fantastic and unreal adventure. Many boys read nothing at all, at this age, except series books of the adventure or school-life type, and many of these are undesirable. The wish-fulfillment urge is now reaching its peak and painstaking care should be exercised in the choice of books. Furthermore, it is at this period of a boy's life that he should be guarded against stories that present vice and criminals in such an attractive manner as to blunt the sense of moral discrimination, or incite the boy to unlawful action which may result in a life of crime.

Boys of this age, however, do like adventure and mystery. But do not give them books of this type that will harm them for life. It has been stated that approximately 35 per cent of adventure books written for boys are wholly undesirable. They result in producing a perverted reading taste, as well as a false sense of reality. These are the books I warned you against earlier in this paper. There are plenty of good books on these subjects; give them the classics and you will be safe. At this age, too, interest in science and invention,

as well as travel, increases. Encourage this interest as much as you can.

Now we come to the age when a boy's reading interests approach a climax of intensity; namely, the age of 12 years. Almost all types of books are in demand. This is the age when the boy especially enjoys projection of his own life into the life of the hero in the book. Therefore, effort should be made to give the boy the best biographies it is possible to obtain. By this I don't mean the old, musty biographies, written in scientific language that are difficult even for the ordinary adult to understand, should be placed before him. This would soon kill all interest. Give him those written for youth in popular language. There is no healthier reading for a boy than these biographies. They are inspirational without being fantastic. The boy may emulate his flesh and blood hero in his own life, for his hero's accomplishments are actually capable of imitation. If you will pardon me, I might mention here my own book: "Pasteur: Knight of the Laboratory," published by Dodd, Mead, and Company, which has had four printings in less than a year, as an example of the type of biography I have in mind.

Historical narratives have proved to be very popular. They not only are interesting reading, but stimulate the study of history. Books of historical fiction have been the bone of contention among critics for many years, so care should be taken in their choice. Many lean too far on the side of fiction, and the result is that they are worthless. Historical fiction is all right, however, if the history is written in an entertaining style, with the introduction of a few fictitious characters, but the general facts should be accurate.

Boys of this age are also interested in books treating of mechanics, inventions, science, and industry. It is a pity that we have so few books on these subjects written in a popular language that a boy can understand. This field is wide open for authors of juveniles. At this age, however,

the really big field is still books on adventure, mystery, and physical prowess. He now demands more exciting feats, greater athletic accomplishments. His hero must be hardy and daring to the nth degree. Many boys, too, at this age turn to some of the old classics of the Dickens type and become absorbed in them.

At 13 years of age there are not many new interests. The old interests are simply intensified. The only new interests are those which develop with the beginning of boys' hobbies. The boy, however, still dotes on stories which satisfy the wish-fulfillment motive.

When a boy becomes 14 years of age he becomes intensely interested in books that treat of those subjects which have become his hobbies, as radio, airplanes, model automobiles, model ships, etc. In other words, he has taken on a mechanical turn of mind. Biographies, histories, and books on travel still have a great appeal. He begins to lose interest in the adventure stories and reads books on athletics with more interest in the sport itself than in the hero.

The low ebb of reading interest in a boy's life is when he has reached the age of 15 years. The old absorbing attention is gone and perhaps will never be regained. This is due to a great extent to the competition of high-school studies and other new interests. This is the age, too, when specialization sets in. Reading habits have now been formed to last throughout the boy's lifetime. For after he completes 15 years of life, the boy's reading interests are so matured that little difference can be detected from adult reading.

In winding up this paper let me stress the fact that every boy should be encouraged to have his own library. The books need not be many, but careful selection should be encouraged. The great intellects of history are those that were nourished in childhood upon a few good books read and reread. In conclusion, let me quote from Ruskin:

> "Have you measured and mapped out this short life and its possibilities? Do you know, if you read this

that you cannot read that—that what you lose today you cannot gain tomorrow? Will you go gossip with your housemaid or your stable boy, when you may talk with queens and kings? This eternal court is open to you with its society wide as the world, multitudinous as its days, the chosen and the mighty of every place and time. Into that you may enter always; in that you may take fellowship and rank according to your wish; from that, once entered into it, you can never be outcast but by your own fault."

VISUAL AIDS AND THEIR FUNCTION IN THE TEACHING PROCESS

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The idea of visualization is not new. In some manner it has been used by all teachers and in all times. In the school of Christ, He used it extensively. Buildings and equipment He lacked. His classroom had for its roof the blue sky; its walls, the green slopes of Palestine, while His pupils sat upon the grassy mounds to imbibe the lessons that He taught. In that classroom He had His pupils turn their eyes upon the common things around them: "Consider the lilies of the field!"; "Behold the birds of the air!" They considered and beheld and learned the lesson. Again, in the parable of the sower, while Christ spoke they could see the wayside, the rock, the thorns, the fertile land, and could thereby understand more readily the parable's spiritual application.

In the same spirit an old teacher, a veteran in the field of Catholic education, was accustomed to say to his pupils: "Tomorrow we go out into the country and there see the things of God; and seeing His handicraft in nature, we will see God, Himself." His pupils went and saw, listening to his words of inspiration as they stood in the presence of a towering tree, in view of a sunset bathed in a flood of saffron light, or beholding a rolling countryside, embellished with the tints of the Divine Artist. In the outing's program, that teacher was making the best possible use of a medium for visualization—the field day. For his group, he was combining physical well-being, mental development, and spiritual satisfaction.

The number of visual materials available to the teacher is large and growing in number and refinement. From the standpoint of usage they can be broadly classified into two categories—those by nature separated from the school

building and classroom and those that can be had within the classroom or within the school. In the first classification there are nature-study trips, now commonly referred to as "field trips," places of scenic and historic interest, museums, government and civic institutions, factory and commercial establishments. In the second there are the following: (1) Pictures—photographs, art pictures, lantern slides, and motion pictures. (2) Semi-pictorial devices—maps, charts, diagrams, graphs, blackboards, and bulletin boards. (3) Objects—globes, models, and specimens. (4) Demonstration—dramatization and laboratory demonstration. Most of these are indispensable adjuncts in the teaching of all subjects in the curriculum.

The moving picture in education is a comparatively recent innovation but has been proved beneficial to all, particularly to the mediocre and slow pupils. As a result of the widely known experiments conducted by Knowlton and Tilton in the contribution of the "Yale Chronicles of America Photoplays," to history teaching, the following conclusions, briefly, were reached:

(1) They stimulate recitation, causing a far larger percentage of the class to volunteer more often and to greater extent.

(2) An increase in the number and improvement in the type of questions, class discussions, etc.

(3) An increase in the scope and amount of supplementary reading.

(4) Development of interpretation, understanding, and appreciation.

(5) Insuring greater permanence of learning.

(6) Effecting a considerable economy of time and teacher effort.

Under the direction of Rev. Dr. J. Edward Rauth, O.S.B., of Catholic University, the same series of motion pictures was used at St. Mary's Industrial School, Baltimore. Every one concerned felt that they improved the accomplishments of the boys in history.

Another experiment, often quoted as the Eastman experiment because of its being financed and in part directed by Eastman Kodak laboratories, was conducted by Wood and Freeman. This made use of over 11,000 elementary school children in towns and cities throughout the United States. The topics were geography and general science. The results closely parallel those of Knowlton and Tilton supporting their claims for film effectiveness. They summarize: ". . . If we examine the average gains made by the entire group of children taken together we find that the film group excelled the non-film group by 33 per cent of the standard deviation of all scores."

Those who have had experience in school supervision realize that there has been overdependence upon textbooks and verbal explanations. Much of the time used in imparting lessons through the textbook-lecture method can be far better spent, if part of it be given to the showing of concrete examples. Such procedure will bring about more definite impressions and clearer thinking on the part of the pupil. To see a windmill in motion would surely be more satisfying than a mere description of the same object. Thus visual aids can provide first-hand and unmistakable evidence but, it must be observed, to provide correct impressions they must be true representations. To give a reasonably true picture of the Last Supper it would be a mistake to offer for observation the product of a modern artist who portrays Christ and the Apostles as present-day Cape Cod fishermen partaking of a meal of baked beans and brown bread.

At this point it is well to emphasize the importance of training in the proper use of visual materials to both In-service teachers and those who aspire to the teaching profession. Every up-to-date teacher-training institution will have a place in its program for opportunities of presentation. This should not only consider practice in handling the ordinary and traditional means of observation, but should extend to equipment made available through modern

invention. It applies especially to the use of the motion picture. To benefit all must be the objective. Deserving of particular consideration is the dull pupil who learns proportionately less than his brighter associate and who is, therefore, apt to approach the lesson with a direr sensory poverty. This dull-normal pupil will profit relatively more from the showing of a film because it provides a concrete setting for some problem which he would not otherwise understand. The teacher, trained in the selection and handling of film equipment, who has learned to plan a practical presentation is the one who will achieve worthwhile results. Haphazard and disorganized effort will only be a waste of valuable time leading to entirely unsatisfactory consequences. On this point, Joseph J. Weber in "Visual Aids in Education" says, "The film can be innocuous and sterile or equally stimulating and fertile, depending largely upon the ingenuity of the teacher. It is he who holds in hand the key to the efficacy of any method of teaching."

In the sphere of educational activity the alert teacher appraises the various types of visual equipment and their practicability for his class program. He should be conservative enough to appreciate the value of the ordinary aids and progressive to the extent of recognizing the vast benefits to be derived from the more recently contrived mediums of visual instruction. In the blackboard he has a most practical aid costing nothing and always available. Maps and charts he can use to advantage. In these common devices the resourceful teacher will be able to secure variety and originality. In a seventh-grade classroom one school supervisor reported having seen a large map of the United States over which were distributed small cellophane envelopes each one containing a specimen of the chief product of the locality where it was attached. In the same room he also found each pupil with a well-planned scrapbook filled with pictures pertaining to the grade work in geography—cuttings from publications such as the *National Geographic Magazine* and *Nature Magazine*. Lantern slides can

be secured and used with advantage in most subjects. Opportunities for trips beyond the confines of the school will be relatively rare but can be arranged periodically during the school day. After school hours, on a Saturday or holiday there can be a class visit to a center of particular interest. No class should complete a school year without having had such experience under the guidance of its teacher. The tremendous obstacles to transporting pupils to remote places including foreign countries has suggested the idea of bringing the remote places to the pupils. This the teacher can do effectively through the motion picture.

In the January 1939 issue of *High Points,* the magazine published for New York City high-school teachers, an article by E. G. Bernard entitled, "Getting Your Visual Instruction Equipment," lists eight sources where free slides and films might be obtained for use in schools. Most of these slides and films are intended for elementary-school use. The author contends in opposition to those who say that lantern slides are becoming obsolete, "Glass and film slides will always possess certain unique advantages that make them indispensable for many purposes. They are long wearing, inexpensive, and easy to handle. Glass slides are capable of most flexible organization and are available in greatest abundance and completeness of coverage." Another article in the same issue lists motion-picture films that are available at a nominal cost for teaching literature, and various subjects.

Since the film is so powerful a means for visual instruction in the teaching process, it deserves special consideration. In recent years great strides have been made in perfecting motion-picture apparatus serviceable for school use. Machines have been simplified in both construction and operation. There now may be had compact light-weight forms that can be conveniently carried in portable cases. It is possible to attach the projector to an ordinary electric light socket and to improvise a stand for it in the classroom with complete safety and little effort. The costs have been

so reduced that even the smaller schools can afford the equipment. With discriminating selection and methodical presentation the film can be a particularly vital factor in the teaching of religion, geography, history, civics, and health education.

In religion the film can be made to emphasize in a concrete manner the wondrous events in the life of Christ. The doctrine that He taught can be shown to apply to all peoples with a personal application to the individual. Graphic portrayal, through His example, of self-sacrifice, patience under suffering, life-enduring faith and hope, and Divine charity, will affect the thoughts and outlook of the impressionable child. Despite adversity and persecution, the history of the survival and growth of the Church which He founded is replete with matter for film projection that will enkindle in the children a sense of gratitude for and loyalty to membership in the great Mystical Body of Christ. For practical knowledge of Catholic worship, especially in its central theme, the holy Sacrifice of the Mass, and for correct impressions of the administration and reception of the sacraments the film has definite values.

Geography provides a rich field for visualization. Here the aim should be to furnish not only pictures of our own land but those of other peoples that there might be developed an intelligent estimate of domestic and foreign phases of life's problems in relation to one another. In the teaching of a lesson there must be a full picture. All aspects of a situation are important to education. To show how rubber is made is not sufficient unless there is also shown the social conditions under which the process is developed—the living standards of the workers engaged, their home environment, their health, their ideals, and attitudes.

In teaching history by means of the motion picture the instructor has to be very selective in the choice of subject-matter. The situation must be true as to time and place. The costumes and customs of the period must be depicted to show life as they lived it. The selection must tend to

arouse in the pupils healthful attitudes for the development of a worthy appreciation of the noble heritage that our ancestors bestowed upon us. In the film showing of the intricacies of government and the individual's relation to civil authority the teacher, through necessary verbal explanation, must bring out this relation from the Catholic viewpoint. Government should be represented as the good father of a family providing for the rights and best interests of his subjects. The civic duty of the members of the community to elect, respect, and obey government with loyal and filial devotion must be instilled in the pupil that in due time he may properly exercise the rights and duties of citizenship. In the Catholic system of education he must be taught to understand democracy, not so much as a political system but as a way of life that provides for him the privilege of enjoying freedom and happiness by being law abiding through loyalty and love rather than through fear of punitive measures.

Today, more than ever before, educationists have become health conscious. The film can be adapted very effectively as a visual aid in health education. In the larger communities the health department will gladly furnish equipment for the advancement of the health program. Health protection rather than the cure of disease should be the motivation. Moving pictures have been seen and used that show the baneful inroads to health through the avoidable spread of communicable diseases. Instruction in health habits and the control of contagion through sanitation and other preventive means is essential. Screen demonstration will create definite health consciousness where verbal instruction, by itself, would prove uninteresting and consequently less productive of tangible results.

There arises the question of availability of films suitable for utilization in these subjects. Much can be had but through a universal interest in visualization by means of moving pictures, the Catholic teacher can become a creative influence. In this, as in other projects, there can be effected

the economic principle that an increase in demand will tend to an increase in supply. If a constant use is made of films in education, the producers will be impelled to provide, not only more but the type of material that is desired.

Constructive progressiveness the live teacher desires and seeks. Inventive genius will find other mediums for visual instruction. Recently conquered ultra-short waves have been harnessed to carry television images. Television sets are reported to be selling in London, England, at the rate of 500 a week and the reasonable estimate for 1939 is 40,000 sets. Television is being described to day by the *Times* of London as an industry in full bloom. Telecasting equipment has been installed permanently in Israel Zion Hospital, Brooklyn, N. Y. Within the past month at this hospital there has been regular telecasting of actual surgical operations for observation by internes, nurses, and staff doctors. In the school, telecasting will not displace silent-picture projection but one can expect it to become a vitalizing force in visual education. At the present time throughout the United States, school buildings are being equipped for this progressive service.

While much has been said for visual aids and their function in the teaching process, and much more can be said, there will always remain in the Catholic Philosophy of Education the feeling that these aids are but a means to an end and not the end itself. Thus the alert administrator will so supervise in his school that the essentials of teaching will not be lost sight of but will be ever present as a strong foundation to be further strengthened by the use of such efficient means as visual aids.

The life interest of the Catholic teacher in his philosophy of education should and does urge him to apply every laudable means toward its advancement. In the teaching process, if properly used, visual aids will render manifold assistance to the teacher in developing the spiritual, mental, and physical growth of the pupil that he might adjust himself to life, become a useful member of society, and direct

his life toward the ultimate goal of eternal salvation. With alertness for the adoption of the new and an added interest in the means already at one's disposal for visualization in education, there can be achieved greater and more lasting benefits for those whose Catholic educational advancement lies in our care.

WHAT ARE THE ESSENTIALS IN THE TEACHING OF RELIGION?

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The Sisters in the Convent were heartbroken. Marjorie, their prize pupil in religion, was married to a divorced man in the Unitarian church. To think that Marjorie of all people should be capable of doing such a thing! Marjorie had won annually the gold medal in religion. For two years in succession she had even won first prize in the Diocesan Contest in Religion, and now to have her end thus. The Sisters could not understand.

Yet, perhaps, the good Sisters should not have been surprised. Throughout the eight years that Marjorie had been in their school the teachers had been stressing primarily and almost exclusively the knowledge factor in religion. Their teaching was inspired by the heresy that knowledge is goodness.

But we must be fair to these Sisters. They are not at all the originators of that heresy. This heresy happens to be as old as the human race. Satan was guilty of that heresy when he tempted Eve to commit her first sin:

> The woman said: "Of the fruit of the tree (of knowledge of good and evil) which is in the midst of paradise, God hath commanded us that we should not eat; and that we should not touch it lest we die." Then the serpent said to the woman: "No, you shall not die the death. For God doth know that in what day soever you shall eat thereof, your eyes shall be opened, and you shall be as gods knowing good and evil." And the woman saw that the tree was good to eat, and fair to the eyes, and delightful to behold; and she took of the fruit thereof, and did eat, and gave to her husband who did eat. (Genesis iii, 3-8.)

The same heresy has been repeated down through the ages. It is the heresy that largely represents the philosophy of our public-school system, and, sad to say, the same heresy has not been inoperative in our Catholic schools. Much of our teaching of religion seems to be based upon the belief that knowledge is the main thing, whereas, among the factors that control human conduct habits, ideals, and knowledge, knowledge is the least important factor, while habits are the most important and ideals or attitudes are second in importance.

Saint Bonaventure's definition of Faith might assist all teachers of religion in giving proper attention to all three factors. Saint Bonaventure defines Faith thus: *"Fides non est aliud nisi habitus quo intellectus noster voluntarie captivatur in obsequium Christi."* This definition recalls plainly the text from Saint Paul: "Bringing into captivity every understanding unto the obedience of Christ" (II Cor. X, 5). With Saint Bonaventure, Faith is primarily a habit by which our intellect is voluntarily captivated for the service of Christ. The intellect is not ignored, but is related properly to the will.

Let none of us feel too secure with regard to avoidance of the heresy that knowledge is goodness. To be preserved from this heresy we must keep in mind the fact that religion is not merely something to be learned. Rather, it is something to be lived. The end or objective of all instruction is implanting and developing a love which moves the individual to action.

Christ stresses the need of deeds rather than mere knowledge or even words: "My meat is to *do* the will of Him who sent Me" (John 4, 34); "I *do* always the things that please Him" (John 8, 29); "Not every one that saith to me, Lord, Lord, shall enter into the kingdom of My Father who is in heaven; but he that *doth* the will of My Father who is in heaven, he shall enter into the kingdom of heaven" (Matt. vii, 21).

Modern psychology likewise insists on the importance

of ideals and habits for shaping our lives. What Professor Rudolph Allers says (*Psychology of Character*, p. 190) of the training in natural virtues is just as true of the training in the supernatural moral virtues:

> The great business of training (in the natural virtues) . . . is first to lay before the child the best and noblest possible ideal; secondly, to get that ideal stamped into his mind in the concrete form of sound principles; thirdly, so firmly to establish the habit of acting according to those principles that it will last for the rest of his life.

If you wish to find out for yourself what it is that is responsible for what you do, analyze any one hour of your waking day to discover the springs of your actions. Of course, when we try to trace the causes of our actions we are venturing into a complex field, where it is not possible to compute with mathematical exactness. Yet I make bold to say that the results of your findings may read something like this: Your habits are responsible for 95 per cent of your actions; your ideals (or attitudes) motivate 4 per cent of your actions; while your ideas (or principles) motivate only 1 per cent of your actions. We all know enough to get to Heaven, but only those of us who put that knowledge into practice through good habits, shall ever get there.

In case any of you think that I am exaggerating the importance of habits you might consult the psychologist who is still considered our best authority on habit formation, William James. In his book, *Talks to Teachers* (pp. 65-66), Professor James says:

> "Ninety-nine hundredths or, possibly nine hundred and ninety-nine thousandths of our activity is purely automatic and habitual, from our rising in the morning to our lying down each night. Our dressing and undressing, our eating and drinking, our greetings and partings, our hat-raisings and giving way for ladies to precede, nay, even most of the forms of our common speech, are things of a type so fixed by repetition as almost to be classed as reflex actions. To each sort of

impression we have an automatic, ready-made response.

"So far as we are thus mere bundles of habit, we are stereotyped creatures, imitators and copiers of our past selves. And since this, under any circumstances, is what we always tend to become, it follows first of all that the teacher's prime concern should be to ingrain into the pupil that assortment of habits that shall be most useful to him throughout life. Education is for behavior, and habits are the stuff of which behavior consists."

If you will agree with me in recognizing the importance of habit you will have to find serious fault with the catechism used most widely in the United States today, since this catechism does not even mention good moral habits. The book defines the three theological virtues but says not a word about the moral virtues, though it does define sin in exact detail.

To remedy this serious defect a large number of teachers have been collaborating for five years under the auspices of the Catholic University in preparing a catechism that would do justice to what is essential in teaching religion. In this catechism entitled *Catholic Faith* (published by P. J. Kenedy and Sons, New York) brought out under the supervision of the Catholic University of America, the subject of training in virtue is given three times as much space as is given to sin. (In Book Three of *Catholic Faith,* virtue is treated on pp. 284-314, and sin is dealth with on pp. 330-340.)

The many teachers who have been working on this catechism have made a serious attempt to use the best material available to help our teachers in the difficult task of training young people in virtue. Let me read for you one question from this catechism:

What should you do to acquire a good habit?
To acquire a good habit, I should:
(1) Ask God to help me, and make up my mind

that with His help I will acquire the good habit—*Determination.*

(2) Win my first try-out—*No wavering.*

(3) Allow no exception in acquiring the habit until it is formed—*Making a perfect record.*

(4) Every day do for God some act that is hard, just because it is hard—*Generosity.*

(5) Find some pleasure or satisfaction in the new habit—*Doing something really worth while.*

In the Problem Section we find this practical application of the theory of habit formation:

> Eugene has been growing careless about saying his night prayers. After reading over the answer to Question 43 on p. 306, he decides to carry out the instructions given there and therefore does these five things:
>
> (1) He goes to church and there makes the firm resolution: "I will say my night prayers every night."
>
> (2) He keeps his resolution that very night: "Tonight I say my night prayers."
>
> (3) He never allows an exception: "Even though I am late and tired, I will say my night prayers."
>
> (4) He does something hard every day for God: "I will do without candy or something else I like."
>
> (5) He gets both pleasure and satisfaction out of his practice: "By saying my night prayers faithfully every night, I shall strengthen my will and please God."

The pupils are then asked to outline similar schemes for correct habit formation:

> Eugene asks you to give him similar examples of what he should do to acquire these good habits: prompt rising when he is called in the morning; careful driving of an automobile; daily visits to the Blessed Sacrament; control of temper.

My time being very limited here this morning I shall make no attempt to deal with the second essential in the

teaching of religion, namely, the training in ideals. This subject has been treated recently by me in the *Catholic Educational Review,* January 1939, under the title, "Ideals to the Front!" I find too that this topic will be treated in another section of your Convention.

With regard to the third essential in the teaching of religion, namely, the knowledge factor, we must keep in mind the all-important truth expressed quite simply by Saint Francis of Assisi: "We know only so much as we do."

To gain time for our discussion I shall confine myself to an examination of what we must do to make moral knowledge our own. Another reason for giving special attention to moral knowledge is that the battle today is being fought chiefly on the morality front.

If it is true that we know only so much as we do, we cannot be sure of having made any moral truth our own unless we can produce the evidence that we have taken these four steps: (1) That we know the truth in an abstract way; (2) admit it; (3) accept it; and (4) live it.

Let me explain briefly what I mean by each of these four steps. The first step, mere knowing, calls for no more than a verbatim recitation of a truth that has been understood in an abstract way. Learning the answers of the catechism by heart might seem sufficient to many a teacher.

Yet we do not really know what we know only by heart. The Jewish student of a Catholic college who won the gold medal in religion, knew a great deal of the content by heart. He could recite from memory all that was required in the course, and he could explain also the meaning of all that he recited. Cardinal Newman would say that this boy had only a notional apprehension of religion, and was far from giving it a real assent.

There are those who think that most contests in religion do no more than check on this first step. It is not at all difficult to check on the performance of this first step; yet it is important for the teacher of religion to check thus on

the obligatory prayers and the wording of what are the essential truths in religion.

The second step, that is, admitting the moral truth, calls for recognizing the moral truth as valid theoretically. The Jewish girl in the Sisters' Academy had a monthly Mass said for success in her studies, and thus gave evidence that she admitted the power of the Mass. Yet no teacher of religion would be satsified with her attitude because the girl never assisted at Mass. To the girl's way of thinking the Mass merely worked like a charm.

The teacher of religion must check whether her pupils have taken this second step. I can well imagine a pupil glibly reciting the Eighth Commandment, "Thou shalt not bear false witness against thy neighbor," yet not know at all what moral truth is expressed by these words. It will be necessary for the teacher to find ways and means of checking whether the boy recognizes the moral law that never under any circumstances permits the telling of a lie.

The third step, that is, accepting the moral truth, demands that the pupil make this truth part of his own personal convictions. To continue the illustration in hand, the zealous teacher will wish to check whether the pupil has really made this law part of his personal conviction: "I may under no circumstances ever tell a lie." To secure this evidence the teacher will find it helpful to have her pupils discuss orally or in writing, case studies dealing with their own life situations. For instance, the teacher might propose to the class the following case:

> A very poor boy is taking an examination for a college scholarship. He cannot pass the examination without cheating, and therefore cheats. Is this boy permitted to write at the end of his examination: "I give my word of honor I have not used unfair means in this examination?"

The fourth step, living the moral truth, calls for our pupils' living day by day, God's law. While the consci-

entious teacher will feel obliged to check the performance of this last step, she must recognize both the difficulty of this task and the limitations of her rights in this respect. I shall venture to formulate for the teacher this working rule: The teacher of religion must check on the results of her religious teaching as far as she may without trespassing upon the rights of the child. I might add that the teacher may check tactfully and prudently on obligatory external observances. Yet we must use great caution and invoke the help of the Holy Ghost not to go beyond the laws of prudence in this regard. For instance, with regard to checking on the Sunday-Mass attendance of her pupils, it is obvious that a different approach is in order in the eighth grade from what may be permissible in the third grade.

With regard to checking the internal actions of our pupils, we teachers must recognize that our control does not extend to that sphere: "*De internis non judicat praetor.*" Still the zealous and ingenious teacher will discover a great deal about the inner life of the pupil if she gives careful attention to the matter of training in ideals and of forming good habits.

In all three books of *Catholic Faith*, the new catechism brought out under the supervision of The Catholic University of America (published by P. J. Kenedy & Sons, 12 Barclay Street, New York, New York), much attention is given throughout to the four steps that we now recognize to be essential for gaining a full comprehension of religious knowledge. The books likewise challenge the teacher throughout to check on the results of her teaching in the lives of her pupils. Still, even though this textbook were used by the most zealous and the most skillful of teachers, we may not forget that in the field of religion the best results of our teaching are those we never see.

In teaching the moral law the teacher's example is of paramount importance and we must make it an iron rule for ourselves never to teach our pupils any moral law that we are not living ourselves.

One word of caution as to our checking on the results of our teaching. Though I have been insistent in requiring close checking, we should never dare do anything in the field of religious education that would make religion odious. It is essential to associate everything in religion with joy. If we present religion as the glad new tidings about Christ our Brother and our Father in Heaven, and if we make the learning and practice of religion attractive to our young people, we may confidently leave the final results in the hands of God. And it is the hands of God that must complete the work that we teachers of religion can at best only begin.

It is quite easy to *talk* about the essentials of the teaching of religion. Yet to realize these essentials is a task beyond merely human power. Yes, we teachers of religion are engaged in a superhuman work—the forming of other Christs. But for this superhuman undertaking God grants us superhuman helps. For the first step outlined above we have the formulae of Faith which state exactly what we must believe; for instance, the Apostles' Creed. For the second step we have the teaching of Mother Church, who makes clear beyond the shadow of doubt what is true in matters of Faith and Morals. For the third step both the pupils and the teacher have the infused virtue of Faith which helps us to accept what is true. For the last and most difficult step we have the sacraments and prayer and grace generally to help us to live all moral truth.

Therefore, we teachers of religion must accept the challenge of our high calling with full confidence in the final outcome. Of ourselves we can do nothing because without Christ we can do nothing; yet with Christ we can do everything.

THE PROBLEMS OF ADOLESCENT BOYS AND GIRLS

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There is an advantage in having a subject as broad as that of the present paper. It permits a speaker to touch on many topics without exposing himself to the danger of having strayed from the subject. But such a general theme has its handicaps also. It allows so wide a variety of treatment that a man is uncertain just what feature of the subject he should emphasize.

The period of adolescence presents many and varied problems, both to the youth who are developing and to the adults who are responsible for their training. In the emotional, the intellectual, and in the moral fields, there are changes and developments which urgently demand sympathetic understanding and prudent handling. Unfortunately, such treatment is not always given, with the result that young people are subjected to some emotional conflicts which they might be spared; or fall victims to some delinquencies which saner methods of guidance would forestall.

The process of being made over from a child into an adult involves strains and perplexities of its very nature; hence, the years of adolescence have always bristled with difficulties and they always will. The solution of the problem of rearing youth does not consist in the removal of all difficulties: it is to be sought, rather, in helping boys and girls to meet the dangers to which they are exposed, and to adjust to the new responsibilities by which they are confronted in such ways that they will be harmed as little as possible and will develop into the kinds of men and women for which society has so crying a need.

It is obvious that the ordeal of becoming mature may be rendered easier or made more trying by the particular conditions in which the venture is attempted. It is equally clear that there are many factors today that complicate the experience of growing up. The widespread lack of religious

training, the weakening of family life, the increasing disrespect for authority, the license that is permitted immature boys and girls, the unemployment situation which multiplies temptations at the most susceptible period of life, the degenerate tone of amusements and of current literature—all conspire to aggravate the youth problem, and to produce the unsatisfactory status of our young people which is causing such general and such deserved concern today.

But it is not of the moral formation of adolescents that I intend to speak this morning, although it is unquestionably true that this phase of their development is of the utmost importance and clamors for serious and instant attention. I have felt, however, that, in the relatively short time at my disposal and with a group like this, it might be preferable to consider some pedagogical aspects of the training of youth.

From the viewpoint of formal education, the adolescent problem is predominately the concern of the high school, since all its pupils are either early or middle adolescents. I do not mean that the problem is restricted exclusively to the secondary school, for the period of adolescence is a lengthy one. Roughly, it includes the years from thirteen to twenty-two or twenty-three; hence, a large percentage of college students are still in their adolescence, although most of them have passed through the turbulent years which strain the youth himself and impose upon his educators the need for special watchfulness. At the other extreme, in the seventh and eighth grades, there is a fair number of boys and girls who have begun the process of maturing. It is in these that you, as teachers in the elementary schools, are particularly interested.

I simply repeat what you yourselves know, when I say that there is no feature of our school system which is attacked so frequently and so vigorously as the transition from the primary to the secondary school. The elementary teachers complain of the great mortality during the first year of high school; and the secondary teachers retaliate

by charging that the pupils are not prepared in the grades. Scientific studies have served merely to emphasize the general spirit of dissatisfaction. Despite the faith that has been put in it, the American high school is definitely on trial, and for some years the feeling has been growing that something is radically wrong with the work in the upper grades.

The effort to find a remedy has resulted in much experimenting. The grades have been reduced from eight to seven; recourse has been made to the "enriching" idea; the beginnings of foreign languages, rudimentary algebra, courses in civics, etc. have been introduced into the last classes of the elementary school.

The results have not been inspiring, even to the optimistic, for the trouble is too fundamental to be cured by such superficial remedies. The real source of the difficulty is psychological. The arrangement of work is not based on sound pedagogical principles. It is the result of an historical accident.

The elementary part of our school system was transplanted here from Europe before high schools were known. It was established at a time and in countries where only the aristocratic or the wealthy enjoyed the advantage of an extended education. An elementary training was regarded as sufficient for the poor, and they rarely ambitioned more. In the course of time, as conditions in this country changed and public opinion respecting education became more enlightened, four years were added to the normal period of instruction, and this course came to be known as the secondary or high school.

As the time is divided now, the later years of the elementary school include the pre-adolescent and the early adolescent periods, and this fact creates a genuine pedagogical problem. It argues for some change in the content of the curriculum for the seventh and eighth grades and demands a modification of the methods of presentation that are appropriate for younger children. The needs, the interests, and the capacities of adolescent boys and girls are radically

different from those of pupils in the earlier grades. The dogmatic type of instruction, the drilling that is essential for acquiring the tools of knowledge, and to which children submit gracefully, are irksome and, to a large extent, profitless to thirteen- and fifteen-year-olds.

The attempt to bridge the gap between the grades and the high school has been largely responsible for the junior high school. It is not surprising that the value of this kind of institution has been much debated. The junior high-school idea has had its severe critics, but it has also had its ardent proponents who maintain that it has resulted in increased interest on the part of pupils and parents, has produced increases in the enrollment, and is effective in maintaining the students' enthusiasm for school.

The conception underlying the movement, namely, the desire to consult the needs of a more homogeneous group than is found in either the grade schools or the traditional high schools, is psychologically sound and, to a certain extent, it is supported by the best European traditions. But, in our Catholic-school system, the practical difficulty of lack of funds militates against the erection and maintenance of the separate buildings which are necessary for the complete success of the junior high-school plan; hence, the individual teacher must do his or her best to neutralize the weaknesses of our present arrangement of courses. I propose to offer a few suggestions as to how this may be done.

The charge is often made that, during the seventh and eighth grades, there is much dreary repetition of matter that has been taught in earlier classes. I am not competent to pass judgment on the justice of this accusation but, if it is true, it is a psychological mistake. Monotony is objectionable always, but it is never resented so keenly as by the adolescent. It is responsible for much of the frequent impatience that we see manifested toward schooling. It may create attitudes of mind that render future progress difficult.

I am not contending that the hours in the classroom should be periods of play. I can feel no enthusiasm for the present vogue of progressive education. I am old-fashioned enough to believe that the teacher and not the pupil should determine the content of the curricula. Our future men and women will feel small respect and no affection for the instructor who allowed them to learn only what was attractive to them as children. Knowledge always makes a bloody entrance; its acquisition involves consistent application, industry, attention to the task in hand, and willingness to concentrate on the uninteresting. Such attainments should form one of the objectives of education, since they are at least as necessary for success in life as is book learning. They can be achieved only by practice; and their foundation should be laid in youth.

Thoroughness is a desirable virtue, but it should not be purchased by stifling enthusiasm. One of the characteristic traits of the adolescent is interest in what is new and novel. He is curious to learn of many things, but he does not go very deeply into any of them. The aim of the teacher should be to arouse and foster a thirst for knowledge, to stimulate attitudes of mind that will encourage the individual to continue improving himself; and that, in the majority of cases, means continuing willingly in school. These ends are not attained if "learning" connotes drudgery and tedium. If the eagerness and the interest of the adolescent are crushed out, they may never be fully revived. The desire for learning should be kept alive even at the price of superficiality. But it is not necessary that the teaching in the last years of the elementary school should be superficial. The ingenious teacher who understands adolescent nature can combine interest and thoroughness.

A safe principle of education, and one that pays dividends in results is this—make nature your ally instead of your enemy. In other words, the teacher should utilize natural tendencies, directing them into useful and desirable modes of expression, rather than trying to strangle impulses which refuse to be bottled.

The most effective way to avoid monotony, in the classroom and out of it, is by appealing to native interests. The skillful teacher will first acquaint herself with them, and then enlist them as aids for making learning attractive.

The normal adolescent is powerfully influenced by a longing for social approval and for self-assertion. These impulses lie at the base of much of the conduct of youth, and they are responsible for much of the discord that separates him from parents and teachers. The average adolescent rises in the morning eager for new experiences, and craving the opportunity of self-expression. These traits should be made servants in his training.

We are all impressed by things that interest us, and we remember those by which we are impressed. I am fully aware that school subjects are not intrinsically appealing to youth. They must be made interesting to him by using variety in their presentation, by making them concrete for the pupil through the use of examples and illustrations, by showing him that they have a practical bearing on his ordinary daily life. Such a method entails planning and work on the part of teachers, and some of them shrink from the labor. Too many become poorer teachers as the novelty of their occupation becomes blunted with time and they themselves lose interest in their job.

It is well to remember that education consists, not in putting things into a pupil but in fitting him for giving things out. The ability of self-expression demands training and direction, as does every other power, and a beginning in such training should be made at least in the upper grades.

The pupil should be given opportunities to express himself before the relatively small and familiar group in the classroom. He should be encouraged to give reasons for his statements, to enter into classroom discussions, to pass judgment on the work and the assertions of others, with courtesy, exactness, and order. His spirit of fair rivalry should be appealed to and his efforts rewarded by judicious praise. A special care should be exercised that he is not

humiliated publicly, for the adolescent is abnormally sensitive to ridicule, and many an individual has been permanently robbed of his self-confidence and some have been ruined for life by being laughed down or scoffed at by their equals during the early years of their adolescence.

When healthy kinds of self-expression are supplied in the classroom, unwholesome kinds will be reduced to a minimum. Discipline in school will be automatically assured; and mischief outside of it will be conspicuously lessened. At the same time, the majority of the students will retain their interest in school, and some of them will become enthusiastic for it.

American education has been cursed by two fundamentally false assumptions. The first is that there is a democracy of brains, so that all can profit by higher education. The second is that the standardized method of mass production, that has been so successful in industry, can be applied with equal success and equal wisdom in the training of the young. Too little account has been taken of individual differences, of variations of mental capabilities and emotional structures. It is true that efforts are being made to consult the needs and capabilities of the different students; but our system is still open to grievous criticism because of its rigidity. That must be offset by the efforts of the individual teacher with her individual pupils.

This statement is universally true. In many respects the personal equation between instructor and student is more necessary when adolescence ushers in its many problems than it is in the case of younger children in whom diversities are less frequent, or than it is with more mature pupils who have had experience in meeting emergencies. The real teacher is one who understands child nature and who builds on it, to the pupil's intellectual advantage, his moral development, and the formation of his character. It is not easy to be a good elementary teacher. It is exceedingly difficult. But, for the many who have achieved success in this line, teaching in the grade school ceases to be common day labor. It is raised to the high status of a vocation.

THE INTEGRATION OF CATHOLIC HISTORY IN THE CATHOLIC ELEMENTARY SCHOOL

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A. Introduction and Basic Principles of Integration

In selecting "The Integration of Catholic History in the Catholic Elementary School," I am aware that the title is at once broader and narrower than one might be led to expect. Hence it is in order to warn at the outset that I shall not set forth how history may be integrated into the curriculum as the core of articulation, or even like a piece in the pattern to complete the unity and design of the whole.

To assume such a core for the curriculum desirable would seem to commit one of the cardinal errors of our times. It gives to curriculum-making the job of mechanical ordering, and those favoring it, oblivious of the strict boundaries of the orders of being, and by missing the requirements of rational being. Also, if such a synthesis were possible it would be possible only to Infinite Intelligence. Though the privilege of intellectual contemplation is granted to finite intelligence, it can only be exercised according to the mode of its being.

On the other hand, while a certain correlation is natural to historical study, in no sense does this form an integration. Correlation rather lies in the field of methodology where the skillful teacher makes use of it in order to heighten interest, awake historical imagination, develop sustained attention, and in general perfect the exercise of learning.

Integration creates a problem of another order entirely: it is a problem in the field of organization, of method as the French say. A solution to this problem is highly necessary in our day. Our non-Catholic schools are completely bogged down in it, and we cannot say that our own schools have offered any too conspicuously successful an answer.

Nor is it indeed a purely speculative problem. It is a

practical problem of the clearest significance since today with the possible exception of English, history has become the most important subject in the curriculum in those schools where the vast majority of Americans, Catholic and non-Catholic alike, receive their formal education. But history has also become the chief propaganda medium for forming the American mind and American public opinion. The importance of this should not be overlooked by those who labor to convert, to prevent the lukewarm Catholic, and to form capable Catholic leaders.

Before analyzing the elements of this problem of integration, however, we should first make clear to ourselves what we mean by history. It is rather generally taken that history is the study of the origin, development, and life of political societies as revealed in their institutions—religious, political, economic, and social, together with a survey of their national ideals, aspirations, and character of their people and their leaders. It involves at once a picture which is at once a picture and a narrative of facts. Some consideration also must be given to the technique of ascertaining the accuracy of the picture and the validity of the facts, something of the character of professional history.

History should not degenerate into a mere factual, descriptive narrative. Nor is it indeed possible to isolate history thus completely, however we might labor to do so. The historian must string his facts on some thread and no matter how light the facts or how airy the thread, sooner or later a pattern is woven and appears. The very necessities of selection and arrangement alone would demand this, but it is far more deeply conditioned by the nature of the human mind forever busy to push cause to the ultimate and to evolve a theory.

The very search into historical events uncovers a plan which no historian can ignore, however puzzled he may be to describe the pattern. Impelled by the necessities of his intellect, he will even invent the pattern if he cannot easily perceive it. In either case he will proceed to elucidate and

to interpret. In this lies the undying charm of historical study, but also the danger.

For history deals with social life, with men and their ideas, with their judgments on the nature of social life. The Catholic cannot afford to view these judgments with indifference. His Church holds for him the key to all life, not omitting social life, and points out the dread destiny in store for those who whether as individuals or as social groups fail to use this key. He knows that human beings cannot live apart from social groups, and more, cannot attain to the proper development of personality unless in a political social group. He knows that man's eternal destiny will be strictly apportioned as this personality has developed. How tremendously important it becomes then to know history, to know the plan of political social life to judge it properly, to direct it consciously and with set purpose—this theatre of God's action for man.

The Catholic with whom these ideas are convictions, not a set of abstractions, cannot be content with a philosophy of history. It is rather the theology of history that he must call to his aid before he may proceed with his integration, and in the theology of history he will find, and only there, his basic principles of organization. Enlightened by theology, we may summarize briefly certain historical facts from which we may deduce our principles of integration.

Man, a being composed of body and soul, is subject to his Creator God in Whom he finds also his final end and his eternal happiness. The search for God and happiness fills his life and indeed his life is merely one long succession of choices toward this end. Man progresses as he turns towards God and he loses ground when he turns away from Him. This search for God is the one common interest uniting all men, and out of this bond arise the complex series of social relationships which constitute the life of society. Because of these and the interest demanded by man's nature, men establish an order, a political society. It is not, nevertheless, a mechanical or even a merely human

order based on an exclusive concern with the arrangement or harmonizing of the social relationships of men considered in themselves solely, for man and his order are within the total order of creation, the product of Divine Intelligence and Divine Will. Divine Will presupposes a plan and a directive idea which exist for the order of man (coming into play with the creation of Adam), as well as for the total order of creation—what Saint Augustine calls the Divine Justice. These are binding obligations, not mere speculative abstractions.

A further fact instructs us that when Adam sinned, he did not thereby destroy either the plan or the directive idea of God for God elected it to continue. His sin only introduced into his human order the problem of disorder and confusion, a problem which he was and is unequal to solving. God Himself through His Redeemer-Son the Word, laid down the plan of solution, establishing not a new creation but the reconstruction of His original plan. From all of this we may learn the characteristic of progress and of retrogression. In general the social order progresses in proportion as man accepts God's plan for the restoration of his life in sanctifying grace, and retrogresses as He rejects His plan.

If on the natural side we find with Saint Augustine that an analysis of the law of God will furnish us "with the proper principles of relationships in the social order, a hierarchy of things and institutions all coordinated to serve the common end, the designs of Providence," we must also go further along with him and hold that God has decreed for the fallen world of fallen men the re-interpenetration of the supernatural.

In plain language this means that the social order, political society, has its own supernatural life, just as its constituent elements, men, have theirs. With man it is called the spiritual life, with society it is called the liturgical life. And in both cases by Divine decree the Leader and Director is Jesus Christ, Who because He was the Victim and the

Sacrifice to Eternal Justice, Who has made all things straight again, has entered into His dominion and is King and Lord of all. He is the King Who rules. He is the Restorer. It is His life which is the supernatural life and by Him, in Him, and through Him, the interpenetration of the natural with the supernatural alone can take place. This is the method by which Divine Providence has protected man from himself and restored him to his destiny. This is the new dispensation.

There is no escape from this decree. Jesus Christ acknowledged and accepted by man and his social order, works out the Divine Justice on earth and produces what Saint Augustine calls the City of God, or if one prefers the modern term, social justice, which in due time will transcend into the City of Heaven. On the other hand, Jesus Christ, denied and rejected as He may be and alas often is by apostate nations as well as by apostate individuals, will not result in an order marked by the absence of the supernatural life, nor even in an order which is a return to the pre-Christ age of the more or less ruined natural. It will result in the establishment of the earthly, hellish disorder (politely termed chaos or anarchy) until the due time arrives for it, in turn, to pass into the permanent state of hell. Both cities may and do coexist side by side.

The neglect to take these historical facts into account is responsible for the failure to make anything of the historical process but a meaningless vicious circle and a blind guide for the statesman and teacher. Nevertheless it is only too rare that the historians do keep this in mind, and we should take occasion here to stress the importance of the Encyclicals in which the various Pontiffs have paused to criticize for us the evils of society and to point out to us what is or is not in accord with the Divine Plan. No eye is keener than that of the Vicar of Christ to perceive the tendencies of an age, its spirit, its forming disasters; and no guide is so sure in pointing out the remedial principles of social action. Read from this point of view, what a flood

of light on contemporary society is cast by the great Syllabus of Pius IX, the Encyclicals of Leo XIII such as the *Immortale Dei, Humanum Genus, Rerum Novarum, Libertas,* in the *Motu Proprio, Fin dall Prima* (1903) of Pius X and his *Singulari Quadam,* and in the long series touching every phase of social life from the pen of Pius XI. What a perspective do we not gain from these interpretations of the events of history since 1517!

One further point the teacher of history must keep in mind. From the sociologist he must secure the background picture of what constitutes society, the proper disposition of which is so vital to social order. He must know the functions of the social units—the family, the neighborhood, community; the functions of the political units—town, county, state; the functions of the economic units—the cooperative, the corporations, or whatever forms the economic institutions may take. In addition the teacher will have the grasp of the functions of the supernaturalizing agencies—the Catholic family, the parish, the diocese, the Church.

In the light of all that has been said above, we are now prepared to lay down the basic principles for the integration of history, which fall into three classes:

I. *Three great principles of integration*
Divine Providence, the Redemptive Action of Christ, Social Justice
the first two working in harmony to produce the third.

II. *The normal order for political society supernaturalized*

Family	Neighborhood	Town or State
Catholic Family	Parish	Diocese
	for all the Church	

III. *Principles of social action (which establish and maintain a true order or peace)*
By submission to a certain participation in the life

of the Holy Trinity, which comes through the channels of
(a) individuals living the Christian life;
(b) society (social groups) living the Christian life through the liturgical cycle.

How all this is organized and carried out in any given political society is the story related by history, and it is this story that the history teacher teaches.

B. PRACTICAL PROGRAM OF INTEGRATION FOR THE PARISH SCHOOL.

Now as to the practical program of how to do this on the level of the elementary-school child—it is impossible in a paper of this length to sketch a suitable program, but I think these should be the objectives.

I. *Objectives*

The pupil must be equipped with a knowledge of the ideal procedure. He must be given a knowledge of his own environment and his own society. He must be prepared to take a place eventually and to do his share in the work of reconstruction, intelligently and properly. He must be impregnated so deeply with the Catholic idea, the theology of history as I have called it, that he is as immune to false teaching and current errors as education within its limits can make him, gifted as he is with free will. His free will will be the more surely protected the more he accepts as the deepest convictions of his life and his soul the great words of Pius X, which he addressed to the Bishops of Italy in his *Il Fermo Proposito* (1905):

> "To restore all things in Christ, has ever been the Church's motto, and it is especially ours in the perilous times in which we live. To restore all things not in any fashion, but in Christ; that are in Heaven and on earth, in Him adds the Apostle; to restore in Christ not only what directly depends on the Divine mission of the Church to conduct souls to God, but also as we have explained, that which flows spontaneously from

this Divine mission, viz., Christian civilization in each and every one of the elements which compose it."

As the child's intelligence matures he should be instructed sufficiently in historical background so that he is able to evaluate his own environment with a view to preserving in it the traditional elements of Catholic culture and to receiving critically proposals of reform. As a social being, member of a social group, the child and the adult is constantly called upon to choose between reforms, and what other subject is so suited to present to him in concrete experience the truth of social reform as history? The teacher must keep in mind

> "The good wished by the will is necessarily good in so far as it is known by the intellect; and this the more because in all voluntary acts the choice is subsequent to a judgment upon the truth of the good presented, declaring to which good preference should be given." Leo XIII, *Libertas.*)

But the truth of history is only perceived in the light of the rights of God. The warning of Pius XI is here in order where he says in the *Caritate Christi compulsi:*

> "We cannot refrain from raising our voice and with all the energy of our apostolic heart, taking the defense of the downtrodden rights of God, and of the most sacred sentiments of the human heart that has an absolute need of God. And this all the more since these hostile forces, impelled by the spirit of evil, do not content themselves with mere clamor, but unite all their strength in order to carry out at the first opportunity their nefarious designs. Woe to mankind, if God, thus spurned by His creatures, allows in His Justice, free course to this devastating flood and uses it as a scourge to chastise the world."

To conserve, to adjust, to initiate proper reforms is the task of the citizen. It becomes the work of the good citizen only when he is prepared as outlined above.

II. *Warnings for the Teacher.*

(a) The child must be led to see himself in the natural social institutions, and thus learn what they are and what the order of society is through his own experience as far as his understanding at the different age levels can grasp.

(b) Let him learn by his own actions what the supernaturalized social life is, so that he gets the feel and the practice of it in so far as this is possible to him before he takes up the formal, intellectual study of history.

(c) Finally, history is a highly intellectual study and only by exercising the mind does one learn it. It is, of course, not possible to subnormal children, nor is very much of it suited to those definitely lacking intellectual tastes. All normal children, however, must be taught what a normal social order is in the Catholic interpretation and so much of historical information must be given as to make this reasonably clear on his age level and for his own country.

FOUR YEARS OF RESEARCH IN CIVIC EDUCATION

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President Roosevelt in his recent annual message to Congress said:

> "Storms from abroad directly challenge three institutions indispensable to Americans, now as always. The first is religion. It is the source of the other two—democracy and international good faith. . . .
>
> "Where freedom of religion has been attacked, the attack has come from sources opposed to democracy. Where democracy has been overthrown, the spirit of free worship has disappeared. . . .
>
> "The defense of religion, of democracy, and of good faith among nations is all the same fight. To save one we must now make up our minds to save all."

It would be presumptuous on my part to add to that statement or stress the importance of religious education in perpetuating democracy. I shall, rather, stress certain minor, additional factors.

Today we are realizing, as perhaps never before in our history, the urgency of making education function for the preservation of democracy. The tactics of dictatorships in other countries have made us see that democracy cannot survive unless American education can train citizens capable of sustaining the complex responsibilities of free government.

Citizens in a democracy must have traits, habits, and attitudes in addition to and in contrast with those that are inculcated by the dictator nations in their schools. For the successful functioning of democracy our citizens must be self-reliant and capable of using critical judgment. They must understand and appreciate such liberties as freedom of speech and of the press and the right to worship according to the dictates of one's conscience. They must have tolerance for other peoples' beliefs and opinions and the

ability to establish and maintain satisfactory relationships with other people. They must have a good understanding of the methods and processes of social control and a sense of their own responsibility for participation in government.

We are well aware that the development of these qualities presents a far greater challenge to education in a democracy than is present under a form of government where education directs its appeal to emotions such as fear and hate. Whereas in a democracy youth must put forth great effort in order to understand civic affairs and develop critical judgment, under a dictator this is not only unnecessary but undesirable.

The characteristics that are basic for democracy must be given more emphasis in our educational systems. We cannot depend upon their being developed as byproducts of the general educational process. We should, rather, direct a series of specific programs to developing and strengthening them.

Much criticism has been directed toward the comparative ineffectiveness of American educational processes in building the attitudes and habits that are recognized as essential in education for democracy. On the other hand, perhaps too little thought has been given to the immensity of the task placed upon the teacher. Faced with the problem not only of teaching content subjects, but of developing self-reliance, a sense of responsibility, and improved social behavior in their pupils, as well as by a number of other responsibilities, teachers have for years stressed the need for improved methods and techniques for accomplishing such objectives.

We must focus attention on the qualities we seek and must insure that the pupil will engage in activities that will develop them. To the extent that we enable the pupil to help himself, we achieve a more effective carryover of attitudes and habits to adult life. The child should be presented with techniques or patterns that he can take over and make his own and that he can build upon and develop

further as he applies them to life situations outside the school.

Fifteen years ago I published a book that embodied a theory which I identified as the self-aid method. This is an approach to teaching which requires that the pupil, through purposeful activity in self-directed projects of real significance to him, shall help himself to acquire the information, habits, and attitudes that he needs for effective participation in daily life. These activities and projects must be carefully planned and sufficiently controlled to insure that they will provide a series of experiences, within the range of ability of the group using them, giving repeated opportunities to exercise self-reliance, cooperation, and whatever other qualities they are directed toward developing. The techniques and methods used must be thoroughly worked out, so that we know they will result in habit formation, which is essential if there is to be carryover to life situations. While there should be ample scope for the exercise of the pupil's own initiative and responsibility, there should also be a well-defined plan to guide his efforts; otherwise we may find that activities insufficiently planned and controlled result in the formation of wrong habits.

During the last few years, I have applied the self-aid principle in various fields, with particular emphasis upon aspects of education for citizenship.

I am sure you will all agree that helping children to become happy, useful, and well-adjusted members of a family and of society is an important phase of education for citizenship. The patterns of social behavior that the individual adopts early in life profoundly affect his interest in and capacity for effective citizenship. Our task, then, must be to develop methods that will really function in improving social behavior at an early age.

Feeling that the self-aid principle offered a sound basis for the development of such methods, I undertook an extensive research study in the field of social behavior. The

cooperation of schools throughout the country was enlisted, and some 80,000 elementary-grade pupils took part.

I shall briefly explain the method we used in our study in the elementary grades.

The classes are divided into committees of five or six members. Each committee receives a sheet of simple directions calling attention to the fact that there are things that boys and girls do that make others dislike them. Two examples are given at the beginning of a list, such as, "We dislike a person who interrupts others when they are speaking," and "We dislike a person who borrows and doesn't return." Each committee member suggests an item to be added to the list, illustrating it with an example from his own experience. The same procedure is followed with a list of positive qualities—reasons why people like others, such as, "We like a person who keeps promises." When each committee has agreed on important points to add to each list, important in terms of experiences of its members, it reports to the class and there is general discussion of the points brought out and examples cited. The class then works out a list of desirable social-behavior items that is a guide evolved out of their own experiences. Such a listing has reality for the children; they have cooperated in its development, and their own statements are specific and meaningful to them.

A number of teachers reported that, prior to undertaking the experiment, they felt some doubt of their pupils' ability to recognize and to set up standards that are essential for desirable social behavior. Moreover, they admitted, they were fearful that the experiment might result in the pupils' setting up undesirable standards. These teachers reported that their fears were dispelled by the results of the program.

Here are some statements of likes and dislikes taken from the children's lists:

"We like a person who: owns up when he is wrong; tells the truth; is willing to do his part; keeps a secret; stays with you when you are in trouble; can be trusted; helps

others; is a good loser; minds his own business; controls his temper.

"We dislike a person who: takes things that don't belong to him; tells things that aren't true about others; tries to get out of things; is two-faced; is a smart-aleck; is always bragging; bosses others around; makes fun of poor people's clothes; bullies smaller children; quits when he is about to lose; calls people names; eats in front of others and doesn't share."

The essentially desirable qualities are all there—honesty, truthfulness, cooperativeness, responsibility, kindness, good sportsmanship, unselfishness, self-control. The difference lies in the fact that they are expressed, not as vague generalities, but in terms of specific actions.

These statements are drawn from actual experiences of the pupils. If we simply asked a child to name some quality that people dislike in others, he might say "poor sportsmanship" or "selfishness," but his statement would probably mean little more to him than the fact that he was contributing to a list. It would have slight value in affecting his own behavior. But when you have a child stop to *consider* the things that he personally likes and the things that he dislikes most in others, and to tell an experience of his own illustrating his point, the terms come to have entirely different meanings. He begins to recognize that "poor sportsmanship" is not some vague quality remote from his own life, but that it is one that actually touches him closely and that affects his ability to make and keep friends.

Many of the pupils were surprised to find that their friends listed as "poor sportsmanship" or "selfish" things that they themselves did and which they thought to be all right or even smart.

For a junior high-school social-behavior program, we used a number of approaches based on the self-aid principle. I shall describe one that we found especially effective in the

breaking of undesirable habits and the building of other, desirable, ones.

We said to the pupil (assume you are pupils): "Think of one person whose friendship you value highly. Suppose someone offered you $1.00 to do something unkind to that friend. Would you do it? Suppose that you were offered $1.00 to say something, even though true, that would hurt your friend. Would you say it? If you were offered $1.00 to do or say anything that would cause you to lose, or even risk losing, the friendship of someone you liked, would you do it? What would be your opinion of any one who accepted such an offer?

"Ask yourself these questions and consider your answers carefully. Do you think there is one person in ten thousand who would not indignantly refuse to accept money to do these things, and who would not have a very low opinion of any one who accepted such an offer? Why, then, do you suppose that so many of us do these things for *nothing*? Why do we risk, time after time, the loss of friendship that could not be bought at any price?"

Then we said to him, "The next time you are tempted to make an unkind remark or do an unkind deed, ask yourself, 'Would I do or say this if someone offered me $1.00 to do it?'" We asked the pupils to follow this for several weeks, keeping a record of the times they applied it, and then to write a specific example of how they applied it, telling what they were tempted to say or do, but refrained from doing. An interesting and encouraging thing about the experiment was the pupils' evident realization that name-calling and so-called snappy comebacks were not really smart or clever. Judging from their reports, they were making an earnest effort to carry over the concept to their own lives.

In their stories we find objective evidence of the effectiveness of the approach in motivating the children to make *continued* efforts to overcome their weaknesses and improve their good points. Few of us are likely to recall a lecture when we are provoked to the point of angry speech or action.

But a simple self-check like the question, "Would I do this if I were offered a dollar?" is often sufficient to deter a person from hasty and certain-to-be-regretted action. Let me read you a story written by one eighth-grade pupil:

"Helen Clark is a good friend of mine and I like her, but she is never on time. I generally lose my temper when I have to wait for people, so when Helen kept me waiting for twenty minutes last Saturday afternoon, I made up my mind that I would give her a good bawling out.

"I thought up all the things I would say to her, such as, 'I'll never believe a word you say again,' and 'How do you think I like standing here in the cold for half an hour while everybody stares at me?' I was so angry that I thought I'd tell her what my brother said about her—that she was too 'bird-brained' and lazy to get anywhere on time. I knew that she wouldn't like that.

"Then all at once I remembered our friendship program. I asked myself, 'Would I say that if someone offered me a dollar to say it?' To my surprise, I found myself admitting that I wouldn't. After that I began to cool off. Helen came rushing up to me a few minutes later. 'Have you been waiting long?' she asked. I was even able to smile when I said, 'Oh, it's all right.'

"We went to a movie and had ice cream at her house afterwards. Several times that day I thought how easily I could have spoiled our afternoon and our friendship if I had said what I was going to say. I was certainly glad I held my temper."

Here we find evidence of the feeling of satisfaction that comes with achievement. The pupil has triumphed over an unkind impulse, and has set himself a precedent for future behavior. No teacher or lecturer could give a child this feeling of satisfaction. He knows that the accomplishment is his own. No one did it for him. We give him the tool, but when the situation arises, he is the one who applies it. That is the essence of the self-aid method.

This description has, I hope, indicated the possibilities

of the method as an aid in affecting social behavior. Now, what are its possibilities as applied to education in government and civics? How can we apply the self-aid principle so that pupils will be enabled to gain a more realistic understanding of the effects of government activities and policies on their own lives? How can we develop questions and facilitate the making of contacts wihch will enable the pupil to secure concrete information about each phase of community living which he is studying, so as to see its direct application to his own life? How can we insure that pupils will have actual experiences while in school that will enable them to participate actively and effectively in community affairs as pupils and also in later life, and create the desire to do so? Can we develop methods for giving pupils practice in using the techniques and processes of democratic government and knowledge of how to apply general principles and methods in future situations?

With the object of finding answers to these questions, I undertook, through the Civics Research Institute, a program of research designed to develop methods of making civics courses more functional.

The first phase of the research was to develop tools and methods that would enable pupils themselves to accept the responsibility for taking part in the life and problems of the community. We therefore attacked the problem of developing a pattern that could be applied in different civics classes and that would assist the teacher in accomplishing the many and varied objectives that education expects of social-studies teachers. The essential basis of the procedure has been a self-aid technique.

Four years ago I developed through the Civics Research Institute six major projects for a program which was conducted in the eighth and ninth grades. Study materials were prepared in pamphlet form, and each pupil was provided with a copy. In each of the projects the subject-matter was carefully selected with the objective of bringing the pupil into direct contact with the problems of community

living. The pupil brings into the classroom actual local problems as well as the experiences and ideas of parents and other adults, including city officials, local business men, and civic leaders in the community.

The experimental classes were organized as civics clubs, with the teachers as club advisers, and with the actual work placed in the hands of committees appointed for specific purposes. This committee approach was of considerable value in stimulating interest, individual responsibility, and free expression of ideas.

In each project the major problem is introduced with a story. In the project dealing with taxation, for example, we begin with a story of a football game and a bonfire in celebration of victory. A house catches fire, the fire department is called, but the hose breaks; the equipment is defective. We show how committees of the civics club investigate the reasons for the city's failure to provide proper specifications in letting the contract for fire hose. This leads into a discussion of taxes and rents, bringing out the fact that renters contribute to the city government and that they have just as great an interest in how the money is spent as do those who pay taxes directly. The story ends with conclusions drawn by the club, such as: "Our lives and property won't be safe unless we have officials who spend taxes wisely." "The more careful our town officers are in spending taxes, the more money we have to spend for other things we need and want."

Provided with such a pattern as this, the civics club members readily adapt to their own communities the general plans and principles embodied in the projects and work out the application in the light of the needs of their own community. They discover the problems and then work out ways in which they can either solve those problems or help to contribute to their solution.

The projects include discussion questions for the purpose of stimulating independent thinking. The pupils discuss these questions in the light of pertinent information they

have gathered, and draw conclusions of their own in regard to them.

Many teachers reported that an important part of the value of the program lay in the fact that each pupil had certain specific questions for which he was responsible and which formed part of a carefully planned series of assignments covering the major phases of, for example, the subject of taxes. Teachers who had formerly discussed with their classes certain general questions to ask city officials, and then sent a committee down to ask them, found the civics club assignments far more effective for several reasons. A pupil who interviewed a public official was better prepared to ask for specific information and the official was therefore better able to give him answers that were direct and understandable to the child. When the pupil reported to the class, the information he had obtained merged into and formed an integral part of a general committee or club report that gave a complete picture of the subject and brought in current local information, in a way that enabled the entire class to grasp its significance. The specific assignments not only enable the pupils to approach their work with confidence and obtain concrete results, but they also serve as examples, stimulating pupils to frame additional questions of their own that are pertinent to the particular situation being discussed.

Another feature found effective in making the program realistic is the method by which civics instruction is carried into the home. Many of the pupils have formed what we call "Civics Dinner Clubs." At dinner, they discuss with their parents and other members of the family the problems that they are studying at school. The child of a bricklayer is able to bring in considerable information about unions and building; the child of a lawyer can find out answers to specific points regarding contracts or deeds. The procedure not only makes the study of civics more realistic, but, as a number of parents have remarked, it is an excellent form of adult education.

The results of these programs indicate that we have found at least partial answers to some of the challenges that must be met in civic education. Findings indicate that the program enables the pupil to discover for himself how subjects covered in community civics courses, such as taxation, actually affect him now, and how they will affect him as an adult. It makes him realize how important honest and efficient government is to *him personally now* as well as in later life. Work with these projects has developed a real concern in community affairs and intelligent thinking concerning them. For example, a Connecticut club made the following recommendations in connection with its work on the taxation project:

"As we see how money is spent, we realize that there should be more care in handling it. Take, for example, our high school. It is six years old and they just had to put in a new gym floor, because the other one was built wrong. The new one cost almost ten thousand dollars, and this could easily have been avoided. If people were interested in the government, money would be spent more wisely."

When boys and girls begin to consider the angle of unnecessary expense in connection with a gymnasium instead of dismissing the matter with the usual "What do we care what it costs? We get what we want," some civic consciousness has been aroused.

Among the significant features of this civics program is the extent to which the boys and girls have been stimulated to participate actively in community affairs. A large number of the clubs have carried out projects of real value to themselves and the community. One club, in Portland, Me., succeeded in getting an ordinance passed to provide for the permanent care of all the school grounds in the city. The members of this club began by drawing up a plan for landscaping and improving their own school grounds. This was submitted to the city park commissioner, who approved it and had it carried out. As a result of further action by this club, the city council voted to place all the school

grounds in the city under the park commission for improvement and permanent care.

Another club became concerned about the large number of accidents occurring at a railroad crossing near the school. Working in four shifts for five days, club members kept watch at the crossing and collected data concerning the volume of traffic, the number of cars going through the red light, and so on. They compiled a report and submitted it to their city's safety council, with the club's recommendation that a viaduct be built. In the meantime, the club's findings had been reported in a local paper, with the result that a subsequent check showed a far smaller number of drivers disregarding the lights at the crossing.

These are a few of numerous instances of actual participation by pupils in cooperative undertakings of benefit to their school and community. No one directed the pupils to do these things. They themselves initiated and carried out the projects. These examples indicate that pupils can, if we provide them with the techniques and the motivation, take part *now* in community affairs, and can learn by experience how to apply the methods of democratic citizenship. If we can find ways of continuing this participation throughout the child's school life, we can establish habits of participation in government that will carry over into adult life.

As the civics program progressed, it became evident that it would be highly desirable to develop a program that would stimulate thousands of youths other than civics-club members throughout the United States to initiate and carry out civics projects that would be of vital interest to them and of value to their communities. In order to provide a stimulus for self-initiated activities and at the same time provide standards for judging the effectiveness of such activities, the publication of the *National Civics Clubs News* was undertaken. This paper is distributed without charge to all schools that desire to cooperate in the program. It presents reports of programs actually planned and carried

out by pupils, and shows how the communities and the clubs have been affected. These reports not only serve as concrete evidence of the value of the civics program, but at the same time encourage other clubs to undertake similar programs or to adapt the suggested methods and procedures to their local needs.

The pupil who completes a course conducted in accordance with such a program has derived values far in excess of those represented by school credits. He has actually participated in some phases of community life; he has acquired an understanding of many of the problems involved and an appreciation of their relationship to his own life; he has become interested in helping to solve these problems; he has acquired a realization of the part that the individual, even while still in school, can play in the improvement of the community; he has acquired a background for continuing interest and participation in local, state, and federal government.

That this method of civics teaching develops self-reliance, initiative, and self-confidence is apparent from the reports of persons interviewed, information obtained, and projects carried out. As teachers have said, "Pupils depend on themselves rather than on the teacher, who appears to keep in the background most of the time." Ability to work in cooperation with others is developed in the committee conferences and in working out specific types of problems. In the numerous club discussions, pupils gain in ability to listen with respect to the opinions of others, to think critically of the problems before them, to express their ideas freely, and to make constructive suggestions.

An important objective of education for citizenship is an understanding of the nature and importance of public opinion and of the forces which play upon it.

One approach to this objective is to provide pupils with opportunities for intelligent and constructive criticism under circumstances that establish this kind of criticism as a habit and promote its carryover into civic living. One

method we have found successful in helping pupils to understand how public opinion is formed and influenced is that of first helping them to analyze their own opinions, to see how and why their opinions change.

Attitude tests were prepared, consisting of statements with which pupils indicate agreement or disagreement. They then discuss these items, and both those who agree and those who disagree give their views.

After three months pupils take the test again. They note any changes in their attitudes as shown by different answers. They discuss these changes and the reasons for them. They see how such factors as increased knowledge, recent events, discussion, radio speeches, or reading may affect opinions. No scores are ever given. No answer is to be considered specifically right or wrong. The value lies in discussion by pupils of the items, and different factors that influenced the changes in their opinions. Through such a process pupils gain a clearer understanding of the ways in which individual opinions are influenced and thus of the ways in which public opinion is influenced.

Free expression of public opinion is essential to democracy. It is one of the means by which the people express their will. Pupils should therefore have experience in the expression of their opinions on matters of current public interest. An effective device for accomplishing this is found in the National Youth Polls, conducted through the *National Civics Clubs News.*

Each class taking part in these polls is divided into committees, and each committee selects one or two questions to be voted on in a national poll. Each committee also selects one question of local interest and one of national interest to be voted on in a school poll. This requires a consideration and discussion of local and national problems and issues. The questions selected for the nationwide polls are set up in the *Civics Clubs News,* and the pupils vote *yes, no,* or *undecided* on these questions. They also get their parents to vote. Results are tabulated, discussed in class,

and sent in for inclusion in the national polls. The nation-wide results are published in the *News*, where separate averages for boys, girls, fathers, and mothers are given, as well as the totals of all voters. The published results are accompanied by questions that stimulate further discussion.

To many pupils, the opportunity to vote on questions that are of interest to them now and that are likely to be of interest to them tomorrow, and to compare their own opinions with those of thousands of other school boys and girls, is a sufficiently good reason for the poll's existence. But it will be apparent to you that the real value of the youth poll lies in the purposeful committee discussions of current events and problems that take place when the pupils consider and select questions for their own polls. These polls focus their attention upon concrete, specific issues that are before the public today, and stimulate an interest and awareness that no amount of reading could give pupils.

Such an approach as I have outlined to community civics and community living should enable youth to see how they have a choice between directing their efforts to bringing about a communist or fascist state or working much harder to preserve and strengthen democracy. We should make it clear to them that if they do nothing, they surrender their birthright of freedom of opinion, belief, and action—their life under a government exemplified by its education which directs its efforts toward developing youth's opportunities to enjoy life, liberty, religious freedom, and the pursuit of happiness for life under a form of government where the individual exists only for the state and where their interests are subordinated to the will of the dictator.

POPE PIUS XI ON CHRISTIAN DEMOCRACY IN THE ELEMENTARY-SCHOOL PROGRAM

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One of the great creative impulses in American life has been the passionate gratitude of the great majority of immigrants from older lands for the opportunity this nation has given them to enjoy its privileges of freedom.

A long book might be written, citing individual instances where men and women have striven to repay the welcome of liberty which Castle Garden or Ellis Island extended to them. It has been said, with truth, that the two men who, with Lincoln, did most to uphold the Union in the most acute crises of the Civil War were two immigrants, Thomas Francis Meagher and Carl Schurz, who would have been barred from entrance into the country had certain laws, later advocated, been in force at the time of their coming.

No race and no creed, particularly no one of those races and creeds persecuted elsewhere for religious beliefs, has failed to give to the American nation high return for the haven it has gained on our shores. It is sober history that since the foundation of the Thirteen Colonies, and, more particularly, since the establishment of the American Constitutional government, no group of citizens has given richer repayment to the American nation in loyalty, in understanding, and in acceptance of American basic ideals than have the Catholics of our country. Regardless of the racial differences which might have separated them before coming to the New World, they have stood together at all crucial times in defense of those American principles of freedom which, in the case of countless individuals, motivated their westward pilgrimage.

The children of the Church, to the number of millions, found refuge within the American nation as, all too often,

they were compelled to flee the forces of oppression. Their children, to the number of tens of millions, have continued to find that refuge in our American institutions.

It is therefore logical and fitting, in the pattern of history, that the Catholic Church should now become a preeminent factor for the salvation of the American Republic, now that the republic is threatened by titanic forces of disintegration. To the Catholics of the United States the Catholic Church is now giving opportunity to show their abiding gratitude for free institutions by the building of fortifications to keep those institutions free. To us the Church offers the formula by which that freedom may be upheld and maintained: the formula of a Christian Social Order.

Although founded upon the genuine Christian ideal of God as the Author of all liberty and the people as His agents of power, the American Republic has been forced by the exigencies of the Machine Age to the critical point where its essential integrity is threatened by the development of the gross materialism of this age.

If it is to survive as an honest agent of real democracy it must find and use some vast but basically simple method of revision and reconstruction. It must set its house in order lest wild-eyed demagogues make its lack of order a pretext for conquest and overthrow. It must solidify its people by satisfying their sense of justice. It must unify its citizenry by assuring them anew of its genuine recognition of their rights to life, liberty, and the pursuit of happiness.

How, though, may this ideal of a democracy be consummated in the face of the appalling forces opposed to it?

The answer is not difficult. The solution is the Christian Social Order envisioned by the late Holy Father, Pope Pius XI, and given by him to a world that will long remember it as his memorial.

Looking over the Western World from the watch tower of the Vatican, Pius XI saw the gigantic evils of the modern

industrial system. He saw limitless competition among workers for jobs and farmers for markets leading to great and despotic accumulation of power in the hands of a few. He saw great forces girding themselves for three-fold struggle: struggle for dictatorship in the economic field; fierce battle to gain control of the State; and the clash between States which might yet destroy the world. (*Forty Years After,* p. 33.)

He saw how the peoples of the West were falling into either economic nationalism or into economic imperialism, both systems wrong, both of them leading to greater wrongs. He saw wars, and the heavy clouds of coming, greater wars. He saw mankind confused, divided, struggling on the darkling plain of conflict. He saw men and women dying for shibboleths and slogans of false standards.

Troubled, grieving, he prayed for Divine guidance. With rich scholarship and fine human sympathy he evolved that series of Encyclicals which culminated in *Forty Years After,* the reiteration and application of Pope Leo XIII's monumental letter, *On the Condition of Labor.*

The evils of modern society, said the Holy Father, have root in economic Individualism which gives power to the strong and shackles the weak. (*Forty Years After,* p. 4.)

On one side of the social system, he saw, stand the small number of powerful men who control the labor, the lives, the souls of vast numbers of powerless men on the other side of the system. Until this inequality is destroyed no real peace can come to the world, no real democracy can survive.

He saw, too, Communism eating into the vitals of society, denying the existence of God, under Whom alone rights have any meaning or validity. He grieved at the sight of workingmen, deceived by Communism's destructive doctrines, selling the birthright of their Faith for a fictitious mess of pottage. Yet, realistically, he asserted that the spread of Communism is due in no small measure to widespread social injustice and oppression. (*Ibid.,* p. 35.)

The way to destroy the wrong of injustice and oppression,

the way to build a just and lasting social structure is the establishment, he realized, of a system of democratically organized groups within all industries, a system designed to safeguard the good of the whole community by the direct application to industry of Christian principles of social justice.

In each industry, said the Holy Father, the group should include all interested parties: labor as well as capital; employes as well as employers. Within each group employes as well as employers would have the right freely to choose their representatives. Each group would keep its own right of separate assemblage and separate vote within the group. Each would hold the right of separate organization. Each, with the government "directing, watching, stimulating, and restraining," but not dictating, would work for its own welfare, and fix its wages, hours, prices, and policies. (*Ibid.*, p. 26.) Further, and equally important, each group would have its freely chosen representatives on a national body, and through it, again with the assistance but not dictation of the government, do its part in seeing that the proper balance in both wages and prices is upheld among all groups.

Nor is this all. The nations would bind themselves together, cooperating with and assisting one another to their common benefit, rather than spending their energies in building engines of death to destroy one another. "Further, it would be well if the various nations in common counsel and endeavor strove to promote a healthy economic cooperation by prudent pacts and institutions, since in economic matters they are largely dependent one upon the other, and need one another's help." (*Ibid.*, p. 29.)

As a result, within the nations and among nations, competition would be controlled, and standards of fairness in wages, hours, prices, and business practices maintained. Private industrial dictatorship would be banished and labor be enabled to share in the making of all industrial policies and decisions. Political or bureaucratic industrial dictator-

ship would be excluded as immediate and day-to-day control would be in the hands of the agents of production. Government would then be in the position not only to prevent wrong but to be a positive agent in promoting the common welfare. World peace and cooperation would have substantial hope for realization.

The essential aim of the occupational group system, as projected by Pius XI, is to bring into economic life sufficient self-government to mitigate if not abolish the class struggle, to place industrial direction in the hands of those most competent to exercise it, and to permit only that amount of centralized political control which is necessary to safeguard the common good.

This, in brief, is the broad framework of the Christian Social Order, the blueprint of its structure. Its formulation, its statement was the apex of the life work of one of the great Popes of the Church. Its application, its actual building must be the work of all the children of the Church. For, in so far as it is a definite structure, we must contribute to it not merely our good will but our actual toil.

How, then, shall we set up the steel, make the bricks, mix the mortar? The Holy Father has pointed the way.

The defense of Christian principles, he told the distinguished Rector of the Catholic University of America, Monsignor Joseph M. Corrigan, is essential for any nation but obviously demanded in fullest measure in a nation like ours where citizens have the right and the duty to take so direct a part in the affairs of government.

"It is a source of deep consolation to Us," he wrote to the Cardinals and other Archbishops and Bishops of the United States in his letter of the 12th of October 1938, upon the occasion of the opening of the Catholic University Golden Jubilee Year, "that the Catholic Church in America is so well prepared to meet the challenge of these critical times."

To the Church in America, and to the Catholic University of America, in particular, His Holiness delegated the work

of evolving "a constructive program of social action, fitted in its details to local needs, which will command the admiration and acceptance of all right-thinking men."

To this program the Catholic University of America has dedicated its resources, material and spiritual. It is a comprehensive and exalted program, based upon recognition of the weighty responsibility of the mandate. It is, however, a simple program. It projects no complexities of theory, no devious devices of political action. It is a program of instruction, of inspiration, of education. Its one essential purpose is the teaching of the Catholics of the United States how to correlate their religion with their daily lives so that they may know, without possibility of question, their parts in the structure of the Christian Social Order.

In order to accomplish this result we, as educators, are beginning at the foot of the educational structure. We realize the immediate need of adult education in Christian Democracy, but we realize, even more keenly, the need of child education in it. We know that the Totalitarians and the Collectivists of the world are using, with appalling success, the training of childhood for the purpose of continuing what gains they have won and of winning new frontiers. Not only defensively but affirmatively and constructively we must utilize similar methods for the training of our Catholic children. We know that we must go the Isms one better in training the child mind; and we dare not forget that we must put emphasis on the means as well as on the end to be attained.

What means, you ask, do we propose to use?

To give direct answer I must take an apparently indirect route. I must spread before you a wide map of the parochial-school situation in the United States, showing the chief advantages and handicaps of the system as a proving-ground for the teaching of Christian Democracy.

Its advantage—and it is an enormous advantage—lies in

the fact that it has always been Christian. The materials of social justice are already in the Catholic parochial-school system. We need only the tools with which to shape them, the dies to model them. Religion must remain, as it has always been, the basis of all our education; but it must, more than ever before, be emphasized as complete foundation for all human activities.

A handicap under which the Catholic parochial-school education operates is the fact that it has, unfortunately, been forced to follow the general leading of American public-schools methods. Because Catholic children, graduating from Catholic schools, have had to come into immediate and direct competition with public-school graduates in the earning of their livelihoods, they have had to be given those courses of study which would enable them to compete with reasonable assurance of equal success.

The public-school system, founded in Massachusetts a little less than a century ago, has accomplished much for American life. Thanks to the depth of American tradition, it has remained essentially free, essentially democratic, essentially American. Thanks to the efforts of many of its teachers, some of them foreign-born, more of them children of the foreign-born, it has resisted, successfully in many instances, the attempts of powerful groups to sway its purposes and processes. Against corporate greed, against political connivance, against treason in its own structure it has held, in general, a staunch integrity. If it has failed to prepare children adequately to cope with the wider evils of an industrial civilization, its failure has been due, naturally and necessarily, to its lack of religious concept as basis for training. Had it been based upon the ideal of God as the Author of all liberty, it would have found its way to correlate classroom instruction with the facts of living. For nearly a century, however, it has sedulously kept mention of God out of the schoolroom, not realizing that elimination of mention of Him was rotting the cornerstone of its own foundation of freedom.

If we would build from the beginning a complete system of education for the Christian Social Order we might use the approach that is being tried at the Model School of the Catholic Sisters' College, a school which is going forward with notable success through the four Elementary grades already in operation.

In the Model School the *base* of all study is God. Religion is not a matter merely of recitation, and, although emphasis is placed upon the facts and forms and history of our Faith, the heaviest emphasis is placed upon the function of our Faith, particularly in its guidance and sanctions in our relations to others.

With God as the base, the curriculum is built around the Social Studies. The children progress from unit to unit, learning their proper relations to the home, the school, the neighborhood, the community, the nation, the world at large. They learn the methods and processes of modern economics, the means of production and of distribution, of transportation and communication, the problems of consumption. They learn the interdependence of modern society. They learn the essential facts of industry. But, most of all and first of all, they learn that the *human* factors of industry are the really important factors. They come to know that the workers they see, the milkman, the grocer, the policeman, the postman, the fireman, the motorman, the bus driver, are all human beings with the same human rights sought or enjoyed by them and their fathers and mothers and brothers and sisters.

In time they come to know that the men and women whom they do not see, the miners, the steel workers, the brick makers, the garment workers, the myriad laborers of our modern civilization, are human beings, brothers with them under the Fatherhood of God, whose rights they must know and respect just as they must know and respect their own human rights. That knowledge, imparted by the dynamic method in the Model School, is the ultimate aim of our educational crusade for the teaching of Christian Democracy in all the Catholic Schools of the United States.

It is, however, an aim toward which we must walk, not run. We cannot and shall not attempt to revolutionize the curricula of the parochial schools, elementary or secondary, in order to establish a course based upon that of the Model School. We must leave that to the slower process of evolution. We must, however, put this social philosophy into the schools as rapidly as possible. In this troubled period of the world's history we have no time to lose.

We have, therefore, set in motion for the purpose a process of educational permeation. Recognizing that the present curricula cannot be revolutionized and that the teachers in our schools cannot be burdened with too many extraneous tasks, we have decided to use supplementary reading as the basis of introduction of our program.

To that end we are now preparing a series of books designed to win and hold, through their own intrinsic worth, the interest of the readers whom they are designed to instruct. These are books intended for supplementary reading from the First to the Twelfth grade. Some of them are to be in fictional form, since we have found that this form makes particular appeal to juvenile readers. Others, planned for higher grades, are stories of history, biography, economic facts told in dramatic rather than merely factual form. Each and every one of these books is designed to be readable, interesting, and inspiring to the children of the age for which it is intended.

In time we hope and expect to penetrate into the curricula of all our Catholic schools so that every child within them will *know* and *feel* his place in the great scheme of a Christian Democracy. Then, and only then—when we have an instructed, inspired, and truly educated Catholic people, unified by their common knowledge and common aspiration for the general welfare—shall we be truly ready for the actual building of that Christian Social Order which will bring the peace and justice of God to our tired and troubled world.

PRINCIPALS WHO DO AND TEACH

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We know accurately that Catholics spend millions of dollars for schools; that thousands of men and women have left all to teach those children whose parents, knowing the true and final destiny of their children, want their education directed to that end; that these schools conscientiously planned and struggled to build for themselves a system of education which is doing the best possible work today to preserve and save democracy for this nation. Yet, we find about us those who do not know us accurately nor understand our work. A recent example of this is found in the *Saturday Evening Post* of January 28, where one reads that the President of Chicago University states as his opinion that "the parochial schools the country over are not as good as the public schools in the same community." A sweeping statement certainly, and one that arouses our just indignation.

The weekly review, *America*, however, asks Doctor Hutchins to reveal to American Catholics his scientific data on the "parochial schools the country over."

There are here assembled this week, in this thirty-sixth convention of the National Catholic Educational Association, in this great Catholic University of America, principals from "parochial schools the country over." To them may I be permitted to put this question, "What scientific data would you offer from the schools for which you are responsible?"

With calm restored after the storm of just protest that arose against Doctor Hutchins' mere opinion, we may, with principals who do the things they ought to do, and who teach at times when they ought to teach, consider briefly the importance of the parish schools. Then we may proceed to discuss the duties of the principals of the parish schools;

duties which, if faithfully fulfilled, not only will bring their schools up to the standards of the other schools in the same community, but will surpass them.

A brief consideration of some of the facts peculiar to parish elementary schools will suffice to prove their important place in the Catholic system of education.

(1) Parish elementary schools, since they enroll approximately ninety per cent of the Catholic school children, are the sources of our lay apostolate.

(2) Parish elementary schools get the children first "to form Christ in them." (Encyclical Christian Education of Youth.)

(3) Parish elementary schools have the children for a longer period of time than any other department of the schools, to foster and promote their growth "in wisdom and grace before God and men." (Luke II, 52.)

(4) Parish elementary schools have about them an atmosphere more nearly homelike in which to learn about the Fatherhood of God and the brotherhood of man.

(5) Parish elementary schools are credited by educational authorities with doing better teaching and keeping abreast of changing conditions more successfully than any other division of the school since they have always been more under fire.

(6) Parish elementary schools are recognized as being necessary and hence are first in the system.

We accept these proofs, do we not? Then, what a tremendous responsibility is carried by those Religious who are assigned to principalships in the parish schools! Where principals "leave nothing untried" to keep their schools faithful to these truths, the Church can be hopeful of Catholic action from the ninety per cent whom the elementary schools train for eight or nine years.

More and more pastors are coming to recognize the need and the advantage of having principals in their schools who are free from regular, fixed classroom responsibility. And superiors, now, more than ever before, are able to send to

pastors principals better equipped to give the children the best kind of service. From the members of their communities superiors, guided by the Holy Spirit, try to select those Religious who have developed a sound spiritual, cultural, and professional background; who, furthermore, have built up a rich and profitable experience in the parish schools.

Duties of principals lie in two fields; namely, that of administration and of supervision.

As administrators, principals have varied responsibilities. There are those which have to do with the physical conditions within and without the school building; others which are directed by diocesan headquarters; and others again which are required by the social agencies of the state and city.

Many of the responsibilities within and without the school may be shared by teachers and pupils doing teamwork to make and keep the school a pleasant place to live in for five or six hours daily. Much of the office routine work may be carried on by some of the teachers. Principals, however, must assume the responsibility for the collecting and recording of significant data for the school and diocesan files.

These administrative duties are all important, but they must never become so absorbing that principals will not have time for their greater responsibility of supervision for which purpose they have been freed from classroom duties. Pastors, supervisors, and superintendents expect supervising principals to see to it that the best instruction in the school is ever improving.

Principals who do things, and who teach, actually and by example, do ultimately improve instruction in their schools. What they do and how they do it is the chief concern of this paper.

Principals should know the demands of modern education. Teach a "living, growing child." Teach the child to "learn by doing." These are some of the demands of modern education. But they are not new demands. Modern education has simply placed a new emphasis on them. In doing

this, it has gone a long way toward making children's lives happier and their work more meaningful.

Can principals of the parish schools answer these demands? Yes. Our late Holy Father Pius XI encourages them to be "healthily modern" in the school. They do answer the demands when they provide an environment rich in opportunities for the children to live now, and to grow physically, mentally, socially, and spiritually. That means subject-matter, purposes, interests, and activities of the curriculum must serve the child. In serving the child, their Catholic philosophy of education will keep principals and teachers free from the errors of those radical leaders in education who would give children the choice and directing of activities. Principals and teachers do right to hold that they have the wisdom and experience to counsel, suggest, and guide the choice of such activities as will give opportunities to develop the ideas, habits, skills, and attitudes essential to meet the changing society in which the children live today.

Principals should meet their teachers to discuss and to appraise these trends in modern education. They should together determine what plan of procedure in their schools will contribute to a successful attempt to put into practice some of the sound theories advanced because of the new emphasis on child activity. At the meetings principals should invite the group to pool their activity experiences for the good of the whole school. Several understandings should result which, undoubtedly, will help to eliminate many mistakes in the management of a modern school. Among these understandings the following are vitally important to the success of any activity program: what "to hold fast" of the traditional school; what *not* to do to enable the child to learn by doing; what makes favorable working conditions; what is proper equipment; what is a suitable textbook; what is improved teaching technique. Meetings of this nature give principals opportunities to discover which teachers will most need their help; which teachers

will need to be encouraged to experiment with their classes; and which teachers will need to be converted to a revised curriculum.

Principals but partially discharge their duties when they recognize the importance of the parish elementary school, when they possess a knowledge of the better way in education, when they hold conferences with their teachers to plan to achieve improved instruction. They more completely fulfill them when "as children of light performing actions good, just, and true," they demonstrate HOW to do the newer things that enter into making a school "healthily modern."

In the schools conducted by religious communities, three groups of teachers are generally to be found; the beginning teacher, the teacher with a few years of experience, and the teacher with many years of experience. While principals should strive, like the Apostle Saint Paul, "to be all things to all" teachers, it is only reasonable to expect that they will evince more solicitude for the first two groups. For two reasons principals should go daily to the classrooms of the inexperienced teachers: first, for the good of the children whose interests are paramount; secondly, as co-workers to guide the inexperienced teachers in their efforts to put into practice the theories which they have learned in the community normal school. The first year in the classroom is a crucial one for beginners. To these, principals should be cheerful givers of their help in and out of the classroom. Plan the daily routine duties with the inexperienced; supervise their lesson plans; help them to keep in mind the laws of learning; show them the value of visual aids to facilitate learning through observation. These things are essential to the well-being of the classroom and cannot be overestimated. But by demonstrating HOW these essentials work in the classroom with real boys and girls, principals are pursuing a course that will lead to better and quicker results.

Some of the teachers with a few years' experience may be able to forge ahead without a daily visit from the

principal. The experienced teachers will need less supervision as they succeed in creating and maintaining a wholesome atmosphere in their classrooms where pupils are active; free, yet orderly; happy and contented, not tickled, as one superintendent put it.

The foundation of any structure that would endure must be laid deep and strong. Since primary grades lay the foundation of the children's education, principals should use their greatest efforts and endeavors to have there the best teachers, who would lay deep and strong the principles of Christian character, the objective of Catholic education. Forming Christian character in the little ones is a tremendous responsibility and requires serious preparation and skillful teaching. At the same time, it carries with it much joy. Hence, any primary grade must be no gloomy spot where no growth can take place. Primary teachers must radiate happiness if they would lead the little ones to Christ. A grave responsibility rests on principals to make known to superiors when teachers with dispositions unsuitable for working with little ones are in the primary grades.

It often happens that Religious who, for some years, have taught children of the upper grades are appointed to principalship. One of the first difficulties that arises in their minds is that they do not know what to do in the primary grades. The only way to clear that difficulty is to "learn by doing" the preparing and the teaching in the primary grades, following the law of assimilation, a little at a time.

Primary grades present many problems for which principals are expected to find solutions. Were the principals who are present today asked to state the most serious problem in their primary grades, undoubtedly the answer would be the number of non-readers. Now, non-readers are a challenge to principals who are responsible for the immediate procedures of reading instruction in their schools. So disappointing and discouraging is the situation with regard to reading through the grades and into the high school in all sections of the country, that responsible leaders are

advocating, "Every teacher a teacher of reading." Why do not principals of our Catholic schools make a slight change in the slogan and then adopt it; "Every principal a teacher of reading." Lessening the number of non-readers in the primary grades would be an outstanding accomplishment in any school.

Helps to decrease the number of non-readers are easily available. In no other field as in reading has so much careful research been carried on. Books, monographs, and magazine articles written on the subject run into the thousands. If principals concentrated every effort for one year on the reading program, and established some sort of reading clinic where reading disabilities could be diagnosed and remedial treatment given, the supervisory work for that period of time would be a valuable contribution to the success of the school. Reading is so fundamental to all study that children who have not mastered the basic skills involved in the reading process are handicapped in the study of religion, the social studies, literature, and science.

Then a watchful supervision of the reading procedures in the middle grades will prevent serious losses to some children, for it frequently happens that the teachers in these grades fail to meet the needs and interests of different children and thereby retard their progress. They take too much for granted. They let the children read, but they do not teach them additional reading skills. Frequently, they do not insist that the children use the tools within a book, a procedure necessary in developing study habits. Principals who find children losing in this way must be vigilant to repair the losses. They should bring together the teachers of the middle grades to discuss the reading habits of the children and the kind of experiences which the school ought to provide to strengthen those habits. Then in follow-up visits to the classroom, principals can expect to find gains where they had previously observed losses.

With reading disabilities lessened in the primary and middle grades, principals may look to the upper grades for

healthy signs of that permanent interest in reading which the school began to establish in the early grades. A lively interest in the Catholic press should be fostered in the upper grades if principals would send their children on to the high school with an appreciation of the power wielded by a strong Catholic press. Especially should the diocesan paper have its place in the religion, English, history, or citizenship periods. Children should be encouraged to write for the diocesan paper if it publishes juvenile contributions. There is a call for Catholic writers, and who knows but there may be such an embryonic writer in the contributor to the juvenile department of the diocesan publication!

Working at the "schooling" problems gives principals opportunities to know the children and the teachers better. To children and teachers, principals become guides, directors, and expert leaders. They can thwart the influence of unfavorable factors whenever they arise. They can encourage the influence of those factors which lead to the success of children and teachers. To principals of this type praise is due. Blessed are the principals who do and teach; they shall be called great in the Catholic system of education.

THE PASTOR AND HIS PARISH SCHOOL

REV. THOMAS R. REYNOLDS, P.P., PASTOR, ST. MATTHEW'S CHURCH, DORCHESTER, BOSTON, MASS.

The entire pew rent, or income from Sunday Mass sittings, in many parishes—and even more in some—is expended for support of the parish school. Now, only a Pastor would dare to introduce this subject with a comment of such a mundane, material, and unreligious character. But the question is does our parish school in some instances justify so considerable an expenditure?

Let me express the idea in another way. A young priest said recently that he honestly believed that the public-school children in the parish in which he was laboring were better off spiritually than the children of the parish school. He explained that the children of the public school were in the care of a very zealous priest who had a remarkable aptitude for teaching the theory and practice of religion. He took these children into special classes during the week where they were under the care of public-school teachers and received from him carefully prepared instructions. He visited the homes weekly of all absentees and as a consequence became quite a factor in the family life of these children.

Moreover, the teachers of the public schools of the district were Catholic and evinced a great interest in what he was doing for their children. Of course, the children who attended these schools were mostly poor. The better class, so-called, attended the parish school. In this parish school, however, no priest ever gave any instructions or apparently took any interest in the spiritual development of the children.

This surprising comment of this young priest certainly supplies some food for reflective thought. Perhaps you would like to rise to say that the case I cite is quite excep-

tional. No doubt it is. But is it exceptional that the priest should fail to instruct the children of the parish school?

Let me say parenthetically that I have approached my subject in a most unorthodox manner. More fitting, perhaps, it would be to state the mind of the Church, to quote the Code verbatim, and to call on the Third Baltimore Council. There is no need, however, of so doing. We all know our duty, but are we doing it? The point rather is are we getting the return we should from our parish school? Unquestionably we are in many many parishes. It would be unjust to our nuns and our priests to say or imply the contrary. The parish school is the bulwark of our religion in this country. However, are we not apt to get more fruit to reap a richer harvest if we make a close and a meticulous examination of ourselves.

So, in returning to the thought of the failure on the part of the Pastor or one of his assistants to instruct the children, we must make the obvious comment that the value of the parish school by this neglect is much depreciated. After all, our children can receive excellent secular training in our public schools. The fundamental reason for the existence of the Catholic school is for the promotion of Catholic thought and Catholic religion. Who can give this thought best? The priest unquestionably. After all, he has been trained for years in the knowledge of Catholic truth. He is an expert—or should be. Again, he was ordained, received the Holy Ghost and commissioned to teach. He has, then, the grace of the Sacrament of Holy Orders with which to do this work. Too often this fact—and it is a dominating one—is forgotten in our calculations. In other words, the Lord has planned to operate through us. We are commissoned officers of Christ to do this job.

Is not this the duty of our nuns? They have not received any Divine Commission as have we. They have not had the opportunities of training in theological and catechetical studies to equip them to do this work in its entirety. Indeed it is difficult to emphasize sufficiently the splendid

contributions which our good Sisters have made and are making in the religious training of the minds of our children. However, the Church never intended that the Sisters should supplant the Pastor or his priest. The opportunities for training in theology and its associated subjects has never been given them. Accordingly, their equipment and training is not always adequate for a thorough discussion of all religious topics. The Pastoral office is an office of teaching religion. It is not the office of the nun.

Let us illustrate. Only recently in the final grade of my own school, during a religious instruction, the subject of divorce was accidentally mentioned. Almost immediately questions began to be asked on this subject. The most searching queries were made and an interest revealed that was truly astonishing. They were quietly encouraged to ask any questions they wished on the subject. There was no hesitation. I discovered that the evil life of two prominent moving picture people who had just obtained a divorce was back of the whole line of questioning. Now, only the priest could answer their difficulties and present the matter of marriage and its sanctity properly to these children.

The following week, this same group of girls in their instructions brought up themselves the subject of mixed marriages and why the Church is opposed to them. Again, encouraged to speak what was in their minds, they expressed their views and pointed out their difficulties. Who but the priest could answer adequately their questions? Certainly it is not fair to expect our nuns to cope with such a situation.

Let us not forget either the fact that the priest who explains these subjects leaves the children with the thought that the priest is a friend who is willing to help them with their mental or practical religious problems if they wish to come to him. It brings the pupil and the priest nearer to one another. How often the children of the parish school bow obsequiously as the Pastor passes by, and sing out their stereotyped greeting, "Good morning, Father Pastor" but

hardly ever hear him say a word except what he utters very occasionally from the Altar on Sunday morning.

If, on the contrary, the parish priest or his representative seldom darkens the parish-school door, it can happen that his school may become more or less of a public school with nuns as teachers. Indeed in some instances where the teaching of religion is subordinated, parish schools have become not much different from the secular schools where are good Catholic teachers. The teachers in our parochial schools need the support and inspiration of the priest to encourage and help them to teach religion better. Where the priest has the faculty of giving a good instruction in religion in the classroom, he will find not infrequently the most interested auditor he will have will be the nun in charge of the class. Incidentally, a Sister who teaches the grade should always be present during the instruction. Is it unkind to say that the priest who does not wish Sister to be present when he instructs the class is unconsciously testifying to his own inadequacy? What the priest gives to the children, the Sister will remember. No doubt, she will make notes and later on this and some other classes will have the same ideas presented to them in a slightly varied garb.

The teaching of religion is far from easy. The truths of faith are largely abstract. To present them in a concrete, dramatic and appealing manner requires considerable experience and resourcefulness. It is only the occasional Sister who has had the experience and not many the resourcefulness. The presentation of religious truths is more perplexing to the nuns than the presentation of any of her secular subjects. Accordingly, then, the obligation of the experienced priest to give the religious teacher the benefit of his unfolding of God's truths is of paramount importance. In other words, on some occasions the nun is as much enriched by an excellent instruction as the children.

It is well for us to reflect on the disadvantages that not

a few of our nuns labor under. They came into religious life with the expectation that they were going to be fed generously with considerations on Divine Truths and teachings of religion. They looked forward to hearing many splendid religious discourses. However, a sad disillusionment has often been their lot. In the world as teachers or in business life they had heard some of the best speakers, preachers and lecturers and profited richly by their experiences. In fact, these very opportunities were the seedlings of their vocation. But now many hear but little, and sometimes even that little is none too well presented. Therefore, it seems to me there is a very great obligation on the part of the pastor to feed more of the Bread of Life to his Sisters that they may in turn give this Bread to their children. If they are hungry, it is not reasonable to expect that they will feed the children committed to their care. One's heart must be burning with a love for God's truth to impart it to others. No fire burns unless it has fuel to kindle it—The fuel for both nun and pupil must be supplied by the priest.

There is another danger that may creep into our parish schools unless the Pastor holds aloft the torch of spiritual light. It is perfectly natural that our good Sisters be anxious that their children stand out most creditably in their studies. Of course, we want the highest and the best standards. We are getting them in many of our schools in recent years. However, the standard that should come before every other is the standard of Christ. Success in diocesan examinations is desirable and we should strive reasonably to attain it, but success in the knowledge of the things of the Lord must be achieved if our parish schools are really worth while.

Moral standards are of far greater value than academic standards. I wonder if sufficient emphasis is placed by our nuns and Brothers upon strict honesty and honor in their own classrooms—of being, as the boys themselves put it, "being on the level." Do we not emphasize the evil of steal-

ing, go into detail to explain that the child who steals a cent now will not unlikely steal dollars later on and yet the same teacher will cleverly fail to see the cheating, the dishonesty that goes on in her own classroom in the diocesan examinations?

If the teacher condones in practice this violation of our code—and some do—the whole view of the child on honesty and particularly honor may become distorted. Especially so when the child knows that the teacher is not unaware of what he is doing.

Let me illustrate—from a Pastor's point of view. From the District Court where our parish school is located—and also seven others—a number of our parochial-school boys during the past six months have been sent to correctional institutions. All for violations of the Seventh Commandment! I have been asking myself if our schools are in any way to blame. Have some of us—all unwittingly—permitted the little seedlings of dishonesty to get into the hearts of our children by the placid condoning of "cribbing" and cheating. Don't forget—"mighty oaks from little acorns grow."

Our parish schools should be practice schools for religion. Our children, in other words, should be taught the living of their religion. To illustrate, the meaning of Lent should be taught them throughout the days of that holy season. The teaching of habits of sacrifice, of mortification, and penance should be inculcated day by day. The importance, for instance, of morning Mass or Holy Communion should be inculcated. In other words, the habits of virtue are to be learned in youth at the parish schools. Habits learned in these early days will continue throughout life. Only the priest can effectively teach these priceless practices and lessons that mean so much for success in this life and the next.

Our schools should be "will" schools. If they are not, they are just public schools where the mind is trained and very often well trained. But the will is of greater im-

portance than the mind. By just so much is the parish school of more value to the child than the public school. The will-trainer is the priest.

It is much easier at times to lay down a principle than to have it properly carried out. We do not imply that every priest is adapted for the carrying out of these important practices and capable of imparting convincing instructions. No; the Lord has not given His talents equally to all. Some men are natural teachers blessed with attractive personalities, zealous for the cause of our Lord, and naturally endowed to the winning of the children. However, even those of us who are not richly endowed, if we are sincere, can make a goodly contribution to our school children.

The parish priest may ask himself another very important question. It is this: "Are we making our schools 'select' schools?" In some of our Catholic centers the parish school has become the school of the parishioners with the better incomes. The parochial school in many parishes has become the "Groton School" of the district. In other words, the class of children who are apt most to need the benefits of our parish school are not to be found within its walls. It is far easier to state this problem than to remedy it. Naturally our good people are most anxious that their children receive religious training. Again, very few parishes can supply schools sufficiently large to take in all their children. Circumstances over which the Pastor has no control create this situation. However, with our declining birth rate—of course, this is a subject we do not like to emphasize—perhaps a larger proportion of these poor children could be brought to our schools in the future if we keep the problem in mind.

This should not be done, however, at the price of overpopulating our schools. The trend in recent years of limiting of classes in general to the numbers received in corresponding grades in the public schools has been a real advance in Catholic Education. It has been a great temptation to the harassed Pastor anxious to accommodate as many

of his children as possible to sin in this regard. However, the retarded wrecks of this policy have cried out so pleadingly in recent years against this great defect that the evil is somewhat abated. It ought and must disappear completely. It is altogether unjust that our children be handicapped in the battle of life through lack of training coming from overcrowded classrooms. This is too high a price to pay for religious training. Indeed, many sins have been committed in the name of Catholic Education. We should remember we enter into a quasi-contract with the child and his parent to give to him a secular training equivalent to what he can receive elsewhere and also an adequate religious training. This obligation the Pastor must realize and fulfill.

In carrying out this contract, therefore, the Pastor must see that a proper and adequate teaching staff be provided in his school. He must support his teachers. This does not mean he is to interfere with them. No; rather should he keep in his own field and give freedom of action to his nuns and Brothers. Our teachers welcome visits from the Pastor or one of his assistants. If too frequent, he can soon become an obstacle if not a positive annoyance to both teacher and pupil.

Another important contribution which should be made by our Pastors is the provision of the best equipment. There are many aids today that can be supplied to make secular studies more attractive. The field of visualization and the methods for attaining it have grown with leaps and bounds in the last few years. At a relatively small cost much can be supplied that will prove most attractive to the pupils. Picturization can become most valuable for religious instruction and can give the subject a most inviting appeal. In addition the same service can be used for the public-school children in their instruction classes. This rather new and developing field to which our Pastors generally have not given much attention as yet opens up a roadway to the Lord with which we should be familiar.

To sum it all up, the Parish Priest is the motive power, the driving force of his school. If he is filled with zeal for the cause of religion his teachers and pupils will catch his spirit and their Faith will be living, active, and aggressive. The parish seldom rises above its Pastor. The school—never!

THE CATHOLIC ELEMENTARY SCHOOL AND THE DIOCESAN SUPERINTENDENT'S VISITATION

REV. JAMES T. O'DOWD, PH.D., ASSISTANT SUPERINTENDENT OF SCHOOLS, ARCHDIOCESE OF SAN FRANCISCO, CALIF.

In the modern diocesan educational system, the superintendent of schools performs many functions. He is first of all the official representative of the Ordinary of the diocese in all educational matters. He is responsible for the execution of school policies determined by the Bishop and the Diocesan School Board. As his chief responsibility, he is entrusted with the actual administration and supervision of schools. In the performance of his administrative and supervisory office, the superintendent has many and varied relationships with pastors, superiors of religious communities, supervisors, principals, and teachers. With each pastor who is the head of a parochial school, the diocesan superintendent is in close touch. He keeps the pastor informed of diocesan school matters by sending him the educational bulletins of special value and interest to him. He offers suggestions to him concerning new school buildings, needed repairs, and kindred matters. He likewise acquaints superiors of religious communities with current school affairs and any changes in diocesan educational policies. Especially, in regard to teacher training, the superintendent is in frequent consultation with community superiors and their directors of teaching personnel. However, it is particularly with the supervisors, principals, and teachers that the superintendent has his closest relationships, both as administrator and supervisor of schools. We are principally concerned with this latter group in this paper dealing with the superintendent as the supervisor of elementary instruction and the place of the regular school visitation in his supervisory program.

Relative to the elementary school, the superintendent's main function is to promote and ensure efficient Catholic

instruction in every way possible. He must see that everything in the elementary school, the curriculum, instructional materials, discipline, and spirit is truly Catholic. As the diocesan guardian of Catholic education, he must bar everything that conforms in philosophy and spirit to secular education. However, the superintendent's role should not be considered as merely negative. On the contrary, it is preeminently positive. It is his special duty to institute and maintain the means that will keep the elementary school Catholic in purpose, content, and method, and scholastically on a high plane.

Keeping this main function of his office in mind, the superintendent endeavors to attain his educational objectives: (1) by outlining the major aims of the Catholic elementary school in the diocesan course of study; (2) by setting down the general means and methods to be employed in achieving these aims; (3) by organizing a system of examinations to check and guarantee the application of the course of study; and (4) by instituting a program of supervision to promote efficiency of instruction. Among these four general means, the program of supervision is of utmost importance. The superintendent of the average diocesan system supervises personally as well as through supervisors. In the small school system the major work of supervision is performed by the superintendent himself through his regular personal visitation. In the large system administrative work may preclude much personal visitation and the superintendent may have to depend almost entirely upon his corps of supervisors working under his personal direction. Reverend Doctor Voelker's study of *The Diocesan Superintendent of Schools* states that the vast majority of diocesan superintendents consider the personal visitation of schools one of their major responsibilities.[1] Of 44 superintendents reporting to Doctor Voelker, 30 mentioned that they make regular visits to all ele-

[1] Voelker, Rev. John M., *The Diocesan Superintendent.* Doctor's Thesis, Catholic University of America (1935), p. 54.

mentary schools and the remainder gave the visitation a definite place in their program. All considered the personal visitation a major factor in the educational progress of the schools.

The educational importance of the superintendent's visitation is apparent from many points of view. First of all, it is important for the superintendent himself. Unless he keeps in close personal touch with the schools, the superintendent realizes that his own professional growth will be retarded. In fact he may even become a problem child. He knows that he may receive much theoretical and factual knowledge of what is going on in the schools through supervisor's reports and diocesan examinations but that this is no substitute for personal, empirical knowledge obtained through visitation. While he may have tangible data through various sources, he realizes that the more intangible elements are not discernible from bare facts and figures and that in the elementary school, things that are not measurable are more important than those that can be measured. He can best gauge the more intangible elements such as a Catholic spirit, discipline, respect, courtesy, industry, creative activity, professional interest, and the like, by personal observation rather than through indirect channels. Likewise, if he wishes to maintain a wide understanding and sympathy with his teachers, he must come to know them personally in the classroom and appreciate the local conditions under which they work, their living conditions, the local demands placed upon their time and energy, and their relationships with pastors and supervisors. The personal knowledge obtained from actual visitation will help the superintendent avoid the extreme of overindexing and overorganizing on paper. He will maintain a more realistic view of elementary education. While he strives for uniformity in essentials, the deeper insight derived from personal observation will make him avoid a retarding rigidity and standardization. He will come to understand that it is quite possible to attain desired educational goals by other

than formally prescribed paths. If the visitation had no other purpose than the personal development of the superintendent, it would be well worth while.

Also from the supervisor's standpoint, the superintendent's visitation is valuable. This implies that there exists a bond of understanding between the superintendent and the supervisor. The superintendent visits elementary schools to generalize certain points; for example, the importance of problem solving in arithmetic, the necessity of more emphasis on written and oral composition, etc. He thus prepares the way for the supervisor's particularization in the various grades of the points stressed. The supervisor is assisted in her work when the superintendent passes on to her certain points observed in his visitation. When the supervisor is made aware of certain facts by a mutual exchange of notes between the superintendent and herself, she can be of great help in furthering his recommendations.

The principal likewise considers the superintendent's visitation helpful if it is conducted in a scientific, factual fashion and if his relationship with the teachers and pupils is an easy and happy one. If the superintendent meets with the principal after each visit and submits definite findings and specific recommendations in regard to the work of each class he visited, she will regard the visitation as extremely valuable and will look forward with happy anticipation to his return. If he leaves without a definite report, the principal is apt to lose confidence in the value of the visit because she is aware that there are matters in the school which need correction and which he could point out to her. From the principal's point of view the superintendent's visit is absolutely necessary to take care of such matters as need attention or correction, for example, needed repairs, sanitary conditions, local abuses, etc. No one except the superintendent can correct certain matters in the Catholic school system. The principal is aware of this and expects his visitation to bring about the remedy of unsatisfactory conditions.

From the pastor's point of view, the superintendent's visitation is expected and welcomed. He realizes that the superintendent is the official educational representative of the Bishop and he wishes him to visit his school at least occasionally. Also the pastor is generally open to suggestions for the improvement of his school particularly when submitted by the superintendent at the conclusion of the visitation.

The teacher in the classroom receives the superintendent's visitation with mixed reactions. The thought of his visit many times creates a feeling of uncertainty even with the best of teachers. Of course, on this score, much depends on the superintendent's approach and technique in the classroom. When his comments are given personally to the teacher, then his visit is beneficial to her. A word of encouragement is always in place and a list of recommendations or suggestions will be received in the right spirit if given to the teacher directly. His visit will be of no value to the teacher unless she knows that he will correct where necessary. Silence after a visit has a depressing effect on those visited.

However, the superintendent realizes that his visitation is important not only from these personal points of view but especially from the more impersonal aspect of the improvement of Catholic instruction. To attain this major objective, he must keep in mind that his task in visiting a school is two-fold: (1) he must obtain definite data, and (2) he must endeavor to effect improvement in the light of the data obtained.

In order to obtain data that will be definite and meaningful, the superintendent will be aided by a check-list that covers the major items concerning the school building and equipment, administration and supervision, and classroom instruction. The check-lists used in some diocesan systems cover the major items adequately and have proved satisfactory. However, a check-list is at best an aid and solely helps the superintendent gather his data

systematically. Its value in regard to classroom instruction is limited as will be mentioned later.

Relative to the school building the superintendent should inspect it not only in regard to adequacy of equipment, health, and safety but also consider its relation to the work of elementary education. In inspecting the school building and adjacent areas, he should observe the heating facilities, the cleanliness of classrooms and corridors, lighting in classrooms, sanitation facilities, conditions of cafeteria or lunch room, adequacy of equipment, and needed repairs. Also he should inspect the nurse's room or clinic and inquire concerning the frequency of nurse's and doctor's visits and the relationship of the school with the city or county board of health. Physical conditions that require attention should be represented fully to the proper authority. In these matters, the recommendations of the superintendent accomplish much good.

In regard to the administration of the school the superintendent should concentrate on the essential elements. He should note personally and discuss with the principal the administration of the course of study, school records, the use of the basic textbooks and instructional materials, the attendance of pupils and cooperation with the attendance bureau, and the discipline and courtesy of the pupils. Above all, the superintendent should note whether the school functions in a smooth, orderly fashion. That is the test of good administration.

The supervision of instruction by the principal should also be emphasized by the superintendent during his visitation. This undoubtedly is an activity that is often times neglected. The chief reason of neglect is simply because supervision has not yet been recognized as the main function of the principal. Too frequently, administrative and clerical duties absorb an excessive proportion of the principal's time. If the principal is not aware of this danger and the major supervisory responsibility of her position, conferences with pupils, visitors, and salesmen or various

routine matters will consume time that should be devoted to supervision. The superintendent on his part should not add to the principal's already excessive administrative load by falling a victim to the popular educational indoor sport of sending out endless report forms and questionnaires. In taking care of administrative work, the superintendent should recommend that principals learn to delegate various duties and to budget and economize time in order to have the necessary leisure and energy for classroom supervision.

The superintendent should not only determine if the supervisory work is done in a school, but also how it is done. He should discover whether the principal supervises systematically and uses objective standards. In the school where the principal supervises competently, the superintendent should meet teachers who see the need of improvement and manifest willingness to examine and if need be, modify their teaching practices. Where the supervisory work is well done, the superintendent should discern a truly professional spirit among the teachers. He will note the marked difference between a teaching staff that is striving to improve under the supervisory stimulus of the principal and one that is educationally stagnant due to the lack of the principal's constructive guidance.

In the individual classroom the superintendent should endeavor (1) to find out the type and quality of learning and specifically, the place of self-activity and self-discipline in the learning process, and (2) from his findings, to suggest and stimulate certain improvements. If his visit in the classroom is to be profitable for the teacher, principal, and himself, he should have definite aims and a specific technique.

Some of his aims may be the following. First of all he may wish to determine whether the course of study is understood and observed. He will find that when the course of study is not observed, the most frequent cause is lack of proper understanding and interpretation of its aims and techniques. The superintendent should also discover the

relationship of the textbooks and instructional materials to the course of study. A textbook constitutes only a part and frequently, only a minor part of the materials to be mastered and the habits and skills to be attained in a given grade. He should discern whether the teacher considers the textbook as full authority in the work at hand or whether its contents are understood to be limited and incomplete. This is a most important element in his observations if he wishes to eliminate merely formal teaching based on a textbook and to stimulate vital teaching that emphasizes comprehension, problem solving, generalizing, and the application of formal skills.

The superintendent may also consider the status of tests and measurements in the classroom. If tests are used, he should discover the specific type (ability, achievement, aptitude) and how they are utilized to promote the educational work of the grade or the individual child. If the educational testing program is well planned, he will find that the teacher emphasizes pupil progress rather than isolated achievement, and uses the results of testing for appropriate remedial work.

As the vital part of his visit, the superintendent should consider many points that concern the psychology of learning and classroom method. Such questions as the following may well be brought to mind when observing the teacher and pupils at work. Are individual differences recognized and what provisions are made for them? Is there evidence that the year's work has been intelligently planned as well as the individual lesson? What effort on the part of the pupils is enlisted by the methods of the teacher? Is there definite provision for review? Does the teacher train the pupils in the best methods of study? Are the teacher and pupils satisfied with nothing less than mastery in terms of the accepted purpose of the lesson? What feature of the teacher's work shows special strength? What assistance is needed to strengthen a definite weakness? The superintendent will take cognizance of these and other points when

visiting a classroom. However, if his work is to be beneficial, he must select but a few points for close observance in any one visit. At one time he may concentrate his attention on the course of study and instructional materials and on another occasion consider the provisions for individual differences and the effort and activity manifested by the pupils. To try to observe many things in one visit, is to observe little or nothing.

Concerning the technique to be used in the individual classroom there is no single method. The question is raised frequently whether or not the superintendent should simply observe a class or whether he should take over a class for his own questioning. Much depends on local conditions and the educational customs of the individual diocesan system. There are teachers in some schools who may object to mere observation while others may feel that no visitor can do justice to a class because the questioning may be far above the children's comprehension. In this matter no hard and fast rule can be followed. The common sense of the superintendent will decide when to observe and when to take over a class. When the confidence of the teachers is won, he may vary his methods according to the objectives he has in mind. At times he may carry one or more subjects throughout the school by personal examination. This procedure is used frequently and has many points to recommend it. Using this method he is able to determine the carry over of materials from grade to grade and discover how understandings, habits, and skills are maintained.

A final question may be raised concerning the visit of the superintendent in the classroom. Should he use some type of device such as a teacher-rating chart or check list? In his inspection of the school building and administrative procedure, a check list may be found helpful to focus his attention on what otherwise might be overlooked. However, in the classroom the current type of teacher-rating chart is of little value. Most of these charts are too detailed and stress unimportant matters. They simply bear out Shake-

speare's observation that "men's minds wrangle over inferior things though great ones are their object." If the superintendent makes a list of items that are important for him to observe and has some handy method of recording his observations, he will have definite and related facts for his conferences with the teachers and for his own information and future use.

At the conclusion of his visitation in each room, the superintendent should confer with its teacher. These individual conferences may profitably be followed by a group discussion. This is a vital part of the visit. During this period the difficulties that are prevalent in one school and not in another can be discussed and in most cases a better understanding can be attained. This conference will also give the superintendent an opportunity to solicit recommendations for the improvement of the entire school system. Finally, a general report of the visitation should be written to the pastor and a specific, detailed report should be sent both to the principal and supervisor. If these reports are not sent after the visitation, its good effects will be short lived.

Such is the visitation of a diocesan superintendent to the elementary school. None can gainsay the notable benefits derived from the regular personal visit of the superintendent to the schools of a diocese. For the superintendent, the visitation should be the source of specific first-hand knowledge which may be used for the constant improvement of his system. For the schools, it should be the mainspring of educational growth along the lines set forth by him. For the teachers especially, it should be a source of real stimulation and encouragement "to do better the things that they will do anyway." Above all, it should help them to realize in a more vital way the all-important part that they have in the diocesan plan of Catholic education and how they share so intimately in the teaching mission of the Church.

CATHOLIC BLIND-EDUCATION SECTION

PROCEEDINGS

FIRST SESSION

WEDNESDAY, April 12, 1939, 10:00 A. M.

The meeting was called to order by Sister M. Richarda, O.P., Acting Chairman, in the absence of Rev. Joseph M. Stadelman, S.J., who after a prayer welcomed the delegates from St. Mary's, Lansdale; St. Joseph's, Jersey City; and the Lavelle School. Then followed the roll call, at which the following Sisters were present:

St. Joseph's School for the Blind: Sister Augustine, C.S.J., Sister Bartholomew, C.S.J., Sister Catherine Veronica, C.S.J., Sister Eucharista, C.S.J., Sister Imelda, C.S.J., Sister M. Aloysius, C.S.J., Sister M. Gregory, C.S.J., Sister Rosemary, C.S.J.

St. Mary's Institute for the Blind: Sister M. Louis, C.S.J., Sister M. Stephanie, C.S.J.

Lavelle School for the Blind (formerly the Catholic Institute for the Blind): Sister M. Benigna, O.P., Sister M. Richarda, O.P.

After a brief review of the work accomplished so far in this educational field, the first paper was read, on a timely topic, by Sister M. Gregory, C.S.J., "The Religious Role in the Education of the Blind."

The discussion which followed emphasized the need of visualizing the vestments, vessels used at all church functions, so clearly as to give the sightless child at least some conception of their appearance and their use. This could be done by having the children handle samples of these various articles. Of course, we came to the conclusion that it is up to the individual Religious to find ways and means at her disposal to bring these facts to the children under her care.

The necessity of voluntary daily prayers and not prayers

in common was also discussed. After all, we are preparing the children to do the things they will do in after life and why not form the habits of private devotions now, if they are to continue to grow up to be worthy members of our Glorious Catholic Faith.

SECOND SESSION
WEDNESDAY, April 12, 1939, 2:30 P. M.

The second session opened with a prayer by the Chairman and was followed by the reading of an article from the *Teachers Forum,* of November 1938, on "Building of Prereading Vocabulary for Small Children." Discussion on the subject followed.

The reading of a paper "Cultural Value of Literature" was given by Sister M. Louis, C.S.J.

This paper led to the consideration of the problem of "How to foster love of reading among our children; development of the love of poetry and its appreciation among our young folks.

THIRD SESSION
WEDNESDAY, April 12, 1939, 5:00 P. M.

This meeting was devoted to the discussion of the paper read by Sister M. Benigna, O.P., of the Lavelle School for the Blind, on "The Importance of Fostering Courage and Self-Reliance in the Sightless."

Before the meeting adjourned, Sister Richarda, the Chairman, discussed an article dealing with the subject "What Do Blind Children Know?" taken from the *Teachers Forum.*

A discussion on specialized tests of practical information would be most beneficial to our sightless children and help to find out how the misunderstandings and interpretations due to their handicap may be helped. The meeting adjourned at 7:00 P. M.

SISTER M. RICHARDA, O.P.,
Secretary.

PAPERS

THE RELIGIOUS ROLE IN THE EDUCATION OF THE BLIND

SISTER M. GREGORY, C.S.J., ST. JOSEPH'S SCHOOL FOR THE BLIND, JERSEY CITY, N. J.

God, Whose goodness is infinite, calls all men to know Him, love Him, and serve Him, and thus merit eternal happiness. Among the means that His Providence has established for this end, the Catholic education of youth ranks first; for it is necessary that from his infancy, a man should be formed to virtue, as experience demonstrates, and as the Holy Spirit teaches, saying: "It is good for a man, when he hath borne the yoke from his youth." This most important work is one of the first duties of parents; but, the greater number of them cannot or will not fulfill it. This is why God wills Catholic Education, where masters after His own Heart shall be to His children, "the dispensers of His Mysteries," transmitting to them the heritage of truth and grace which, He has left men, and by which they will be able to fulfill their destiny and come to salvation.

We all know that the principal end of education is the development of character. And we know, too, that without character-foundation all other and future culture not only fails of its proper benefits, but becomes potentially evil and destructive. Character is the expression of the personality of a human being, revealed in his conduct and exhibited in those ethical traits that constitute his individuality as a man, and a member of society. There can be no efficient training of the will, unless all the faculties are trained and cultivated. Man is fundamentally a rational being, so that reason is an indispensable factor in his moral conduct, and through reason he must think. The fundamental purpose of Catholic education is to develop the art and habit of correct thinking;

to strengthen the will in its fidelity to the principles of right living, and thus to build up a strong, Christian character.

What is Catholic Education? Catholic Education is that system which tends to elevate and direct men chiefly to a future life and everlasting beatitude. In a Catholic Education religious and moral training must take the chief place. As Catholic educators, we realize that character training and character building cannot be separated from religious training. We agree that the principles of Christ are the great animating force for the mind. We know that the will acts upon and chooses as good what the mind perceives as true. Our duty and our opportunity as teachers of Religion is, then, to bring Christ's principles to the mind of the little child, in such a way that the mind really grasps the truth in the fullest possible manner that the mental age of the child will allow. Growth is always slow, and hurry and lack of development, in order to cover more ground, does not deepen knowledge or character, nor does it bring power. But, our training does not stop with knowledge. When the child's intellect has perceived the truth of the dogma, then we must help him to see its application to life. If our presentation has helped him to know dogma fully, knowing it as truth, his will will love it as good and he will want to live it. We help him to see how he can live it and here again, we must demand the best and recognize individual differences.

The greatest factor to assist us in this tremendous work is Divine grace, which acts upon the mind and the will, turning them towards God. The child must be taught very early of the power of grace and the ways to grow in grace. Our opportunity is widespread but the danger of mediocrity is great. Memorizing dogma without understanding it will not train character. Dogma must be understood before it can be loved. It must be understood before it becomes a weapon for holding our faith or defending it against Godless propaganda.

Since, in a Catholic Education, religious training plays such a vital part, we can easily see the important place that religion holds in the daily program of the blind. The every-day life in the classroom must give ample opportunity to develop in the blind child ideal means of finding God in all things, and above all in his neighbor. The aim of Catholic Elementary Education and of the education of the blind also, is to provide the child with such experiences as are calculated to develop in him such knowledge, appreciation, and habits as will yield a character equal to the contingencies of fundamental Christian living in American Democratic Society. In the light of that aim, Religion is not to be introduced whenever possible or convenient, but Religion, in its vital meaning, is the atmosphere of all instruction in the elementary school; it is the fountain of living waters for the boys and girls whose training is the work of the school. In other words, the Catholic Elementary School aims to correlate all subjects with Christian Doctrine and to subordinate the educational process, like all earthly things, to the God-given end of man. An educational program, such as is given by Musical Organizations, Clubs, Societies, or other entertainers, will help much if such gatherings are interspersed with religious thoughts and sentiments. Would it not more than compensate the teachers for the sacrifices they may make in organizing such programs?

We have ample means at our disposal that will serve to improve our method of imparting religious knowledge in our schools. Create the ardent desire of eternal life by stories of the yearning of the Saints to be dissolved and be with Christ. Show that there are degrees of accidental happiness in Heaven and appeal to the composite instinct, stimulating a pious contest in the laying up of heavenly treasures. Emphasize the Communion of Saints. Children will want to stand high in the Communion of Saints if its significance is sufficiently stressed for them. It is a human instinct to share good things with others. Suggest that the child share his knowledge with others and as a means to the

end, encourage him in the writing of his knowledge to real persons. To explain, he must know; and the motor activity of writing fixes knowledge in the memory. Provoke questions from the child. A Religion period devoted to answering impromptu questions responds to self-activity in the child and promises genuine growth. In our school, the children have taken part in Religion Contests held monthly by a current magazine. They have shown keen interest in it, and take great delight in looking up the life of an Apostle, of some child saint, or whatever the topic might happen to be.

If the assimilation of religious principles correctly taught and carefully put into practice is a growing source of deep joy and true happiness for any normal child, how much more so must it be for the sightless. Deprived of the great comfort derived from the beauties of God's creation, they have little imagination upon which to fall back, and so need the ever-vivid memory of an all-loving God Who wishes and urges them to call Him, "Father?" and Who holds out to them an "everlasting vision" in the land of promise if they remain faithful to His love. And is it not this religious spirit which is responsible for the tranquil resignation of all of our charges to their handicap? If the soul of the sighted child blooms and blossoms under the inspired teachings of God's appointed ones, what must be the inward vision of the blind child whose mind is not hampered by the unnecessary distractions caused by sight, when with loving care and attention his teachers try to bring home to him the great perfections and mysteries of God, His Almighty power, mercy, and goodness and the future happiness in His Father's House reserved for him if he remains faithful. The fact that although deprived of sight he can through prayer and good works and with his affliction patiently borne, become a strong agent in the development of God's Kingdom on earth and in Heaven, encourages him along the thorny path of life aud urges him upwards. Gradually, he realizes that the talents God has given him are for the good of humanity and through the beautiful idea of usefulness, he

will see that he has a special vocation of his own and that he has a big part in the plan of creation for the honor and glory of God and His Church.

To obtain best results, extreme care is necessary in the selection of teachers for schools for the blind. Such teachers should have a very special preparation, whether they give instructions in the elementary subjects, advanced education, or vocational training. They should make a particular study of the psychology of the blind and have a true and sympathetic understanding of the individual differences of their various pupils. The Religious must be first of all deeply religious; he must live in his daily life the principles of nobility, obedience to authority, to his rules of religion; he must love God intensely and practice Charity. It is a truism that the teacher is the model imitated, the creator of environment, and he must live in his daily life those qualities of moral beauty in order to develop character in others.

The nature of the program roughly sketched here must be obvious—its aim is to vitalize Religion for our blind youth. No matter what method you use, see that it deals with dogma, devotion, practice, example; and in such wise that it consults the mentality, deep desires, and imperative needs of those whose standards you are out to raise, whose moral judgment you strive to develop. Moreover, our business is to offer youth things to do, raise live questions for debate, provide interesting, nay vital topics for composition and reflection. Above all, infuse your own personality, your love of souls, into your work. And if in this enterprise we all of us generously spend ourselves, surely there is much assurance of having accomplished what is undoubtedly our great life-work as teachers of the blind; to enable our charges to know, love, and serve God in this life.

CULTURAL VALUE OF LITERATURE

SISTER M. LOUIS, C.S.J., ST. MARY'S INSTITUTE,
LANSDALE, PA.

"Men come and go—
Empires and principalities crumble in decay
As hour passes to hour and year to year,
But all things live in me:
The past, the present, aye, the future too.
The greatest minds, the noblest thoughts
Shall live with me from age to age;
Nothing shall be lost that is pressed within
The circle of my understanding arms.
Nation may war with nation,
Temples may fall,
But I shall be there to encourage the doubtful,
Admonish the arrogant, console the destitute.
Through me man can slip from his narrow world
Beyond the reaches of the far horizon;
I speak in words that all can read, and having
read, can understand.
All nations know me—the product of man's most
generous mood.
Remembrance of past years—
Friend of the present—
Forseer of future hours—
I am the written word—
I am the instrument of God—I am LITERATURE."
—Selected.

"There is no frigate like a book to bear us worlds away." The fact contained in these lines of Emily Dickinson is particularly applicable to those deprived of sight; for through the medium of literature (as through its sister art—music) the darkness of their world is enlightened with the reflected radiance of another's soul.

The masterpieces of the ages, as well as the best works of contemporary pens, embody the spirit of the years. Through the windows of another's mind one travels the labyrinth of being and knows the hopes, the fears, the joys, the sorrows, and hungers of existence. Slowly, but surely, a finer, deeper,

more noble conception of things is born in the individual soul.

Literature is an important factor toward the mental and moral education of a people; the arts, sciences, and lore of years of endeavor are ours because of the written word. The best of all times and places—fact and legend—inspiration and consolation, belongs to anyone who cares to drink deeply.

To those whose sight is in their fingertips, how wide and beautiful is the world which opens up to them through the preserved writings to which they have access—a wider world presenting change of mood, emotions, and perception. Fresh thoughts introduce themselves, clearer visions become manifest, and the soul grows more quiet, more generous, more content.

The grandeur of the sunset, the blush of a rose, the fleecy whiteness of a summer cloud, the shining beauty of the evening star as it trembles out at nightfall, the burning pageantry of autumn belong to those by whom the mystery of form and color is seen—but they are far from lost to those who are not so blessed. Shelley, Wordsworth, and Lowell (to mention but a few) can give to those hungry hearts all the splendor that eye could see, but in a more perfect form, more lasting in impression, more completely theirs, for each mind draws its own parallels, creates its own ideas. How often are we surprised and astounded to find them keenly enjoying and fully appreciating a poem or some other work of high literary value—something which we would never for a moment dream they could understand, much less give to it the slightest attention. On occasions such as this, one is reminded of those beautiful closing lines of that splendid old song: "God, Who took away my eyes, that so my soul might see." Are not these children entrusted to our care and guidance living examples of those glowing words? May we say in passing: would that we could look upon the fleeting shadows that occasionally dim our way with the same high

courage that they face their future of almost perpetual darkness.

It is due to selective preference that our library shelves are peopled with widely varying types and styles of writings, from which one may pick at leisure that which best suits his needs at the moment. Even the most limited of our school libraries offer cultural opportunities which can hardly be overestimated in their power for good. One cannot fail to realize that there is a certain sacredness about books when placed at the disposal of the blind. They are one of their major means of contact with the unknown and a means of literary, as well as of spiritual growth. They hold a wealth of wonderment, moral grandeur, and a spiritual significance to which children's minds rarely fail to respond. The books which we offer for their use should be such as contain the qualities which Brian O'Higgins has given as the definition of a book: quaintly put perhaps, but nevertheless quite true:

"Joy of living, joy of laughter,
Joy of romance, joy of love,
Joy of memory-laden hours,
Joy of wood, of hill, of shore;
Joy of God's unbounded mercy,
Warming hearts with sorrow numb,
Joy of truth and peace and beauty,
Joy of endless joys to come."

It is the free choice of the reader that perpetuates the sonnet, the tale, or a single beautiful high thought in the heart.

Literature reveals human nature, and as life is not lovely at all moments, neither is literature always kind to the reader. However, to get the real, true colors, one must leave no line unread, lest something vital and beautiful be lost. Literature presents in a rich tone the fullness of the chord of the ethereal, and in a subdued voice speaks of the discord of sordidness. It makes men known to the reader, because the storyteller, the philosopher, the poet, the humorist each gives of himself and his wisdom that others may better

understand; and the thoughts, hopes, and dreams of the people are stirred in appreciation and sympathy.

Among the blind, who recognize changes of mood chiefly by sound, the intimate impressions of the masters are especially appreciated. To them the glowing words of comparison and description are more than entertainment, they are contacts with the realities which they know only through the aid of another's eyes. So, literature opens up to them new vistas of wonder and enjoyment and hope.

"A thing of beauty is a joy forever,
Its loveliness increases."

Where is the truth of these lines more fully realized than in literature? Being an intellectual pleasure it is more spiritual and lasting than any other our pupils might pursue. Works of real literature are immortal and inexhaustible, and truly each perusal finds "their loveliness increased."

It is our duty, as teachers, to guide our boys and girls along the path which will eventually lead them to select those works which are beautiful in form and expression, inspiring and helpful in spirit, noble in thought. They will, consciously or unconsciously, "enlarge their understanding, ennoble their ideals, enrich their lives to an almost unbelievable degree."

True literature will cultivate their emotions and direct them into the proper channels, wielding a quickening and refining influence through their absorption of the worthwhile and beautiful. It will develop their imagination and their powers of reflection, broaden their sympathy toward their fellow man, and provide for a wholesome use of leisure time (a result, which if there were no other, is worth all the efforts we put forth to impart a love of the subject). Finally, it will lift the hearts and minds of our young people to higher things, stir the soul to nobler achievements for God and country.

"Literature has established itself as a subject of study in the elementary school as well as in higher fields of education. The class period devoted to this subject should be looked for-

ward to as one of free delight. It offers many opportunities of making childhood happy. Every child should, therefore, know the best literature within his grasp. When we have aided him in discovering his literary heritage, we have exerted upon his life a salutary influence that will end only with time."

In presenting poetry or any phase of literature, perhaps it would be well to have in mind the child we used to be and consider our young audience in our classroom, as we would like to have been dealt with in those far-away days of our childhood. Think what would have appealed to us then and try to give it to our pupils as far as our course of study and other circumstances permit.

It is our privilege to offer our pupils a treasure that will remain with them throughout their after years and prove a delight, a healing, and source of encouragement in time of stress and sorrow. Gradually as their years unfold, they will come to appreciate it as an inestimable possession, and a source of inspiration that will in rare moments of exaltation lift them above the "humdrum" of everyday life to a joy and happiness in this none-too-happy world.

If we succeed in implanting in their hearts a love for the classics, a discernment for the best in current literature, we will be providing for a most urgent need in their later years—one that will be second only to their spiritual life.

"We, as teachers of literature, must ever remember that the responsibility of developing in our pupils a discriminating taste for good reading, and opening up to them the opportunity for enjoyment of the better things in life rests with us." If we wish to be successful in this God-given task we must saturate ourselves with the material we are called upon to impart in our particular field. The especial lore of childhood must be so loved as to become part of us. Particularly is this true of the teacher of children in the lower grades.

How important in the process of culture is the teacher's ability to understand, to love, to help and direct her pupils!

Only in this way can she hope to enrich their young lives, enlarge their world, imagination, and vision.

"Our todays and yesterdays
Are the blocks with which we build."

The teacher simply helps each young builder to adjust his blocks. To build for Eternity! What a noble task! What choice and lasting material must we use! I repeat what a noble task is hers—"to engrave on immortal minds high principles and ideals which no time can efface, and which will brighten to all eternity."

"Some carve in the white gleaming marble
The things that in fancy they see;
Some fix them with canvas and color,
And bring them to you and me;
Some guide with "thou shalt" and "thou shalt not"
Some seek to inspire with song;
You build with a subtler material—
The traits that shall make the race strong.

When the statues have weathered and fallen,
When the paint on the canvas is dead,
When the precepts of masters are forgotten,
And songs and the singer are sped
You shall live in the lives you have molded
And lead with the courage of ten.
The great Master Workman be with you!
I hail you, ye makers of men!"

—James C. Harwood.

THE IMPORTANCE OF FOSTERING COURAGE AND SELF-RELIANCE IN THE SIGHTLESS

SISTER M. BENIGNA, O.P., LAVELLE SCHOOL FOR THE BLIND, BRONX, NEW YORK, N. Y.

As I undertake the task of preparing this paper, I wish to make clear the fact that my remarks are by no means intended as expressions of criticism toward those who are engaged in the noble work of educating the Sightless. If I were to leave the slightest trace of discouragement in the heart of one zealous worker by my effort to emphasize the necessity of fortifying our students with a spirit of courage and self-reliance, my purpose would be lost.

The task of educating and training the blind child is an arduous one. It is a work which requires an inexhaustible supply of patience and perseverance on the part of every one who undertakes it. Innumerable are the obstacles that mark this rocky road of endeavor. Many have already been overcome; many others have thus far proven insurmountable.

I sincerely believe that the progress of our workers for the Sightless is worthy of great praise and commendation. I shall consider my goal attained if I present in this paper just one helpful hint toward the promotion of so worth while a cause.

There are undoubtedly no characteristics more essential to the student who is obliged to face life without sight than courage and self-reliance. The handicaps which the lack of vision inflicts upon each victim may be grouped as physical, mental, and social. Perhaps the most outstanding physical handicaps are: the inability to appreciate the beauties of nature and of art, the sacrifice of the pleasure involved in the sight of the faces of friends and loved ones. And these are trivials when compared with the problem of traveling. I can think of nothing more disheartening than the fact that our sightless women are compelled to depend upon a companion when they wish only to travel from one street to the next. And even though our men are not so severely hampered by this inconvenience, the danger to which they are

exposed while traveling alone takes away the glamor from independence, and leaves in its place a spirit of nervousness and insecurity.

All these physical handicaps have a distressing effect upon the mental activities of the Sightless. I am here reminded of the experience of a student who entered college with the hope that she might some day use her ability for writing as an economic profession. She loved the work, and in her senior year obtained a place on the editorial staff of the college literary magazine.

However, her interest was forced from the field of writing by a disadvantage resulting from the loss of sight in infancy. The student's work received high rating whenever she chose as her subject some abstract idea, and especially some introspective measure. But every attempt at description, whether of nature, art, person, or place was futile. No matter how accurately she portrayed the details of size, shape, or color, and regardless of the number of opinions sought concerning the physical aspects of the selected topic, every paper that contained description was decorated with the comment, "Lack of personal touch."

Perhaps the saddest part of this story lies in the fact that the girl herself was ignorant of the reason for her lack of descriptive power for a long period of time. Is there any wonder, then, that we workers for the Sightless are intent upon fostering courage in our students who are to encounter such distressing difficulties along the pathway of life.

But however tragic these physical and mental handicaps may appear to those who see, it is the opinion of the sightless populace that the social problems are more weighty and more numerous. There are many people in the world who believe for some unknown reason that a person without sight is automatically deaf and dumb.

This idea was brought to my attention a short time ago by a young man who related to me an experience which he had in a restaurant in one of our progressive cities. He was seated at a table with a friend when a waiter approached to take the order, and upon discovering that the young man

was blind, said for the benefit of the entire place, "Will he have tea or coffee? Will he be able to feed himself? Wonderful isn't it! But it's a terrible thing!"

There is another group of persons who believe that sightlessness signifies a need for public charity every step of the way. On one occasion, a very dignified, respectable young sightless man entered an ice-cream parlor in order to purchase some refreshments. He was very courteously escorted to the counter by another customer who said to the salesman, "This gentleman would like to have a soda."

"Yes," replied the salesman sarcastically, "And who's going to pay for it?"

Surely, then, there is no doubt concerning the need for filling the hearts and minds of our boys and girls with strong moral courage and a desire for self-reliance. But it is well to emphasize the importance of displaying these virtues tactfully. Very often an overdose of self-reliance gives to the Public the idea that Sightless people are too self-centered; too independent. As a result of this, help that would be sincerely appreciated is often refused.

Neither time nor space will permit further discussion of the difficulties for which we are obliged to prepare those entrusted to our care. Let us make every effort to eliminate as many of these disturbing circumstances as we can by educating the Public to accept our students for what they are worth physically, mentally, and socially.

Let us not fail to instill in the hearts of our children the value of accepting the place which Divine Providence has given them, ever relying upon the beautiful motto, "In God is our trust." The Epilogue to Beaumont and Fletcher's "Honest Man's Fortune" contains lines which I consider worthy of a place in the memory of every graduate of our schools. They read:

> "Man is his own star, and the soul that can
> Render an honest and a perfect man,
> Command all light, all influence, all fate,
> Nothing to him falls early or too late.
> Our acts our angels are, or good or ill,
> Our fatal shadows that walk by us still."

SEMINARY DEPARTMENT

PROCEEDINGS

FIRST SESSION

WEDNESDAY, April 12, 1939, 2:30 P. M.

The opening meeting of the Major-Seminary Department was held in Caldwell Hall, Room 108, of the Catholic University and was called to order by the Very Reverend William O. Brady, S.T.D., President of the Major-Seminary Department. Prayer was offered by Bishop John B. Peterson, President General of the Association. Doctor Brady then announced that special registration and information cards were prepared for distribution to the delegates, who were then invited by him to cooperate in filling them out. He drew particular attention to the cards asking suggestions regarding subjects to be treated on future programs.

On motion, the minutes of the 1938 meeting of the Major-Seminary Department were accepted as printed in the N. C. E. A. Bulletin for August 1938.

The usual committees were appointed by the Reverend President as follows:

On Resolutions: Very Rev. Thomas Plassmann, O.F.M., Ph.D., S.T.D., St. Bonaventure, N. Y., Chairman; Rev. Daniel U. Hanrahan, A.M., Huntington, L. I., N. Y.; Rev. John J. Killeen, S.J., Poughkeepsie, N. Y.

On Nominations: Rev. Francis J. Connell, C.SS.R., S.T.D., Esopus, N. Y., Chairman; Very Rev. William J. Doheny, C.S.C., J.U.D., Brookland, Washington, D. C.; Rev. Ceslaus A. Ropella, S.T.D., J.C.D., Orchard Lake, Mich.

The first paper of this session was presented by the Right Reverend Monsignor Joseph M. Corrigan, S.T.D., LL.D., Litt.D., Rector of the Catholic University of America, Washington, D. C. His subject was "The Catholic University of America and the Affiliation of Major Seminaries," in which he stressed the rules for affiliation with the university. For

example, he pointed out that after completing three years of theology at a seminary which had been affiliated, a student is required to reside two years at the University. A licentiate and doctorate may follow after the fourth and fifth years, respectively. The foregoing regulation and all the other basic rules conform to papal decrees and instructions in the matter.

Discussion was pretty much limited to a barrage of questions directed to Monsignor Corrigan. In the course of the exchange these topics came up: Coordination of courses; hours per week; the thesis standards; guarantees for affiliation; the qualifications of professors and their specialties. The ageless subject of correlating theory and practice, with reference to the science taught and the actual problems of the pastoral charge, provoked a lively discussion. Those who participated were: Rev. Martin J. Flynn, Very Rev. Michael J. Larkin, S.M., Rev. Denis Gallagher, O.M.C., Rev. J. J. Clifford, S.J., Rev. William J. Doheny, C.S.C., Rev. Francis J. Connell, C.SS.R., Very Rev. Thomas Plassmann, O.F.M., Rev. Mark McInerney, C.SS.R. By his remarks at the close of this discussion, Bishop Peterson encouraged all to carry out the instructions of Rome in the matter and suggested that talented seminary students employ their extra time at research work.

A second paper, entitled "The Pastoral Theology Course: Its Content and Method," was read by the Very Reverend Michael J. Larkin, S.M., A.M., Ph.D., Rector, Notre Dame Seminary, New Orleans, La. In his survey of the subject, Doctor Larkin emphasized the principles of spiritual understanding and life which prepare, develop, and equip a seminarian for their successful application in the sacred ministry. In the interesting discussion which followed his paper, questions like the following were raised: Hours allotted to pastoral theology; correlation with the homiletic and other special courses; textbooks; the problem associated with being assistant pastors for long years; and issues related to a thousand and one domestic accommodations. Those who

took part were: Rev. Daniel U. Hanrahan, Very Rev. Edward G. Murray, Rev. Francis J. Connell, C.SS.R., Rev. J. J. Clifford, S.J., Very Rev. William O. Brady. Right Rev. Msgr. Joseph C. Walsh, Vice President of the Major-Seminary Department, made a forcible plea for a pastoral life modelled after Christ, the good shepherd. Bishop Peterson turned attention to the need of training to meet the vital issues of the present time.

The meeting adjourned with prayer, led by Bishop Peterson. Adjournment was at 5:00 P. M.

SECOND SESSION

THURSDAY, April 13, 1939, 9:30 A. M.

The second session was called to order by the Reverend President, who offered the opening prayer. The Reverend Joseph C. Fenton, S.T.D., Professor of Dogma, Department of Theology, The Catholic University of America, Washington, D. C., read the first paper, entitled "The Course in Spiritual Theology, Its Content, Sources, and Position in the Plan of Seminary Education." In his treatment of this important subject, Doctor Fenton insisted particularly on the necessity for reliance on the sources of traditional theology. It was essential, he declared, that the theology of prayer be safeguarded by a study of the master theologians. In the discussion which took place, the following problems were considered: Time allotment; textbooks; the practical aspect of meditation; and integration with other courses. The Reverend Lloyd Paul McDonald, S.S., remarked that the problem in reference to meditation was not scientific but rather the practical one related to actual meditating. Others who participated were: Very Rev. Anselm Schaaf, O.S.B., Rev. Francis J. Connell, C.SS.R., Rev. Charles F. Kruger, S.J., Rev. Pancratius Freudinger, O.F.M., Rev. J. J. Clifford, S.J., Very Rev. Edward G. Murray, Very Rev. Thomas Plassmann, O.F.M., Very Rev. Alexander Syski.

A second paper, entitled "The Seminary Paper: Should It

Exist?" was read by the Reverend W. Stephen Reilly, S.S., D.D., St. Mary's Seminary, Baltimore, Md. Doctor Reilly's paper surveyed items related to the make-up, contents, objectives, interest, training, time, and cost of a seminary paper. In the discussion of the paper, a deal of interest referred to the time spent by students engaged in such work. Besides this, questions about advertisements, advantages to young writers, the tie-up with alumni and historical values, were treated. The following engaged in the discussion: Very Rev. William O. Brady, Very Rev. Michael J. Larkin, S.M., Rev. Joseph P. Donovan, C.M., Very Rev. Anselm Schaaf, O.S.B., Rev. Dennis M. Burke, O.Praem., Rev. Joseph J. McAndrew, Very Rev. Thomas Plassmann, O.F.M., Rev. Peter Leo Johnson, Very Rev. Alexander Syski.

The meeting adjourned with prayer at 11:45 A. M.

THIRD SESSION

THURSDAY, April 13, 1939, 2:30 P. M.

Representatives of both Seminary Departments, Major and Minor, gathered for a joint session. The meeting was called to order by Doctor Brady, President of the Major-Seminary Department, and he offered the opening prayer.

The Reverend Theodore Heck, O.S.B., Ph.D., St. Meinrad Seminary, St. Meinrad, Ind., presented a paper on "Correlation of the Major and Minor-Seminary Work." This was the sole paper scheduled but it was augmented by two leaders of discussion, who had prepared a careful consideration of it. These were: Rev. Edward H. Donzé, S.M., S.T.D., S.S.L., of the Faculty of Sacred Theology, The Catholic University of America, Washington, D. C., and Rev. Joseph J. McAndrew, A.M., Mount St. Mary's Seminary, Emmitsburg, Md.

After the Reverend President, Doctor Brady, had welcomed the officers and members of the Minor-Seminary group, he introduced Mr. Edward J. Heffron, Executive Secretary of the National Council of Catholic Men, Washington, D. C. Thereupon Mr. Heffron proceeded to explain the

history and activities connected with the Catholic Hour, a radio feature, sponsored by the Council.

After Doctor Heck had concluded the reading of his treatise, Father Donzé took up various items in it which were likely to cause debate. Among these were: The special courses in major seminaries in contrast with the lack of uniformity in special branches taught in minor seminaries; the propriety of Bible studies in minor seminaries; and the place of emphasis on English and Greek. Rev. John J. Killeen, S.J., told the audience that utilization of time in the summer for studying modern languages relieved the overtaxed curriculum during the school year. Contributions to the discussion were also made by: Very Rev. William O. Brady, Rev. Denis Gallagher, O.M.C., Rev. J. J. Clifford, S.J., Rev. Theophane Murphy, S.A., Rev. Richard B. McHugh, Very Rev. Stephen Thuis, O.S.B.

In his discussion of Doctor Heck's paper, the Very Reverend Joseph J. McAndrew, stressed these topics: The main function of the minor seminary is forming character; plan of studies; correlation of subjects; emphasis on Bible history as a text. Father Brady and Father Thuis proposed ideas and plans whereby a better liaison could be fostered between the teaching staffs of minor and major seminaries.

This session was honored by the attendance of the President General, Bishop Peterson, who arrived soon after it opened. Members were reminded by him that their work was similar to that of Christ and that they should strive together for a common goal. The session adjourned at 4:45 P. M., with prayer by Bishop Peterson.

FOURTH SESSION

FRIDAY, April 14, 1939, 9:30 A. M.

The Reverend President, Doctor Brady, opened the meeting and said the prayer. Next followed the reading of a paper, entitled "Better Preaching in the Seminary," by Very Rev. Ignatius Smith, O.P., S.T. Lr., Ph.D., LL.D., Dean of the

School of Philosophy, The Catholic University of America, Washington, D. C. In the survey of his topic, Doctor Smith ably sketched these items: Chief drawback is lack of preliminary training in voice and English; means are: arousing interest, correlating courses, securing separate teachers for voice and homiletics; aids consist of sources, files, anatomical charts, sermon plans, composition, criticism and recording; the homiletic course would run two hours per week throughout the four-year course in theology, in which fifty-two sermons would be written on the Sunday Gospels at a rate of thirteen per year, of which two per year would be preached.

The interest aroused by the speaker may be gathered from the number and variety of issues introduced. Among these may be listed: refectory sermons, which were frowned upon; *extempore* speaking, which also met objection; microphones; importance of criticism; simplicity of language; and importance of texts, particularly the Bible. Participating in the discussion were: Rev. Charles F. Kruger, S.J., Rev. Daniel U. Hanrahan, Rev. Mark McInerney, C.SS.R., Rev. John George Schultz, C.SS.R., Rev. Paul V. Foley, S.M., Rev. James Kortendick, S.S., Very Rev. William O. Brady, Very Rev. Anselm Schaaf, O.S.B., Very Rev. Michael J. Larkin, S.M.

Upon discovering that there was no business to be transacted, the Reverend President, Doctor Brady, then read the report of the Committee on Resolutions, which was accepted without change as follows:

RESOLUTIONS

Be it resolved:

(1) That the Seminary Department of the N. C. E. A. extend sincere felicitations to the Rector and Faculty of the Catholic University on the happy completion of fifty years of distinguished service and leadership in Catholic Education, and hail with gratitude the new movement sponsored by the University of cooperation with the Major Seminaries towards establishing uni-

formity in the curriculum and promoting both scientific and academic advancement in the field of theological studies.

(2) It is with sincere regret that we have learned of the illness of the Reverend John B. Furay, S.J., Mundelein, Ill., and we trust that the Lord will grant speedy recovery to this veteran and faithful collaborator in our ranks.

(3) We realize more than ever that our first duty, as teachers of the future leaders in Christ's army, is to exert all our powers "in season and out of season" that "Christ be formed in them," and the second, that our training should be so related and coordinated to their future work as to make them proficient and profitable ministers to God's people. Wherefore we desire to reiterate on this occasion what has been endorsed at previous meetings of this Department; viz., the need of insisting in the seminary program on a thorough and continuous training, both scientific and exhortatory, in the Spiritual Life, and of seeking to make our students in the courses of Pastoral Theology and Homiletics and Catechetics true imitators of Him Who said: *Ego sum Pastor bonus* and *Unus est Magister vester, Christus.*

The Secretary was empowered by unanimous consent to cast one ballot of approval of the nominations submitted for the Committee by the Very Reverend William J. Doheny, C.S.C., as follows:

President: Very Rev. William O. Brady, A.M., S.T.D., St. Paul, Minn.

Vice President: Rev. Peter Leo Johnson, D.D., St. Francis, Wis.

Secretary: Very Rev. Michael J. Larkin, S.M., Ph.D., New Orleans, La.

Members of the Executive Board: Rev. Francis J. Connell, C.SS.R., S.T.D., Esopus, N. Y.; Very Rev. Stephen Thuis, O.S.B., St. Meinrad, Ind.

The Reverend President, Doctor Brady, then expressed his appreciation and gratitude to the members for their loyal and sympathetic cooperation during the past year and requested a continuation of the same for the coming year.

The meeting adjourned *sine die* with prayer at 11:00 A. M.

PETER LEO JOHNSON,
Secretary.

PAPERS

THE PASTORAL THEOLOGY COURSE
ITS CONTENT AND METHOD

VERY REV. MICHAEL J. LARKIN, S.M., A.M., Ph.D.,
RECTOR, NOTRE DAME SEMINARY,
NEW ORLEANS, LA.

INTRODUCTION:

I. General Remarks
II. Meaning of Pastoral Theology
  A. Related to Other Theological Studies
    (1) It is Theology; which is
      (a) One
      (b) Science
    (2) Subject-matter same as other theological sciences but
    (3) Pastoral treats them from different point of view
      (a) Moral, Dogma, etc. is the science of theology
      (b) Pastoral an art—(course in Pastoral is the study of this art)
  B. Determined in Itself
    (1) *Objectum materiale:* functions of pastor of souls
    (2) *Objectum formale quod:* functions of pastor of souls as leading to God
    (3) *Objectum formale quo:* practical reason illumined by faith and guided by the principles and norms derived from Theology, etc.

BODY:

I. Content
  A. The Complete Course of Pastoral Theology
    (1) In general
      (a) All priestly functions
      (b) Immediately relevant principles of Moral, Psychology, Politeness, etc.
      (c) General principles of incidental subjects

(2) In particular
  (a) Spiritual functions, which of their nature lead souls to God
    (i) Functions of minister of sacred mysteries (*offerre, baptizare, benedicere*)
      (a^1) Holy Eucharist (*offerre*)
      (b^1) Other Sacraments (*baptizare*)
      (c^1) Sacramentals (*benedicere*)
    (ii) Functions of teacher (*praedicare*)
      (a^1) Sermons
      (b^1) Catechizing
    (iii) Functions of ruler (*praeesse*)
      (a^1) Groups
        (1^1) Whole parish
        (2^1) Special groups: Lay, Religious
      (b^1) Individuals
        (1^1) Clerical
        (2^1) Religious
        (3^1) Lay
  (b) Functions which only *per accidens* lead souls to God
    (i) People (Dealings—of a non-spiritual character with)
      (a^1) In general
      (b^1) In particular
    (ii) Things (Temporal, administration of)
      (a^1) Organizing a parish
      (b^1) Running a parish
        (1^1) Funds: Gathering, Preservation
        (2^1) Property: Establishment, Preservation

(iii) Intermediate Institutions, (Conduct of)
(a^1) Parochial School
(b^1) Other institutions

B. The Seminary Course of Pastoral Theology

II. Method
A. Consists principally in Living and Studying True-to-Life Situations
(1) Living: Actual practise under expert supervision
(a) In Seminary
(b) During vacation
(2) Studying
(a) Case Method
(b) Consideration of successful pastors of souls
(c) Questions, especially those arising out of actual situations
(3) True-to-life situations might be
(a) Introduced by an outline of relevant principles
(b) Accompanied by a review of such principles where found desirable
B. A Formal Curriculum Seems Desirable, but
C. Uniformity as to the Textbook Used by the Members of the Class Does Not Seem Necessary

It was with a great deal of hesitancy that I presumed to accept the invitation to read a paper at this meeting on the very important question of "The Content and Method of the Pastoral Theology Course" in a Major Seminary. Whilst disclaiming any particular proficiency for such an assignment, I take courage in the knowledge that the principal purpose of our annual gathering is to bring to the fore our common problems, to weigh them carefully, to exchange viewpoints, to benefit by the experiences of others, and so to contribute to the better equipment of the future shepherds of souls.

It is entirely beyond the scope of this paper to dwell even briefly on the necessity and importance of the Pastoral Theology course, or to treat of the history and sources of this

study. That Pastoral Theology has definitely taken its place in the Major-Seminary's curriculum is determined by the New Code of Canon Law, Canon 1365, No. 3: "*Habeantur etiam lectiones de theologia pastorali, additis practicis exercitationibus praesertim de ratione tradendi pueris aliisve catechismum, audiendi confessiones, visitandi infirmos, assistendi moribundis.*"

The importance which the Church attaches to the study of Pastoral Theology, together with one or two practical suggestions with regard to the method to be followed, is indicated in the Apostolic Letter of the late revered Pope Pius XI to Cardinal Bisleti, then Prefect of the Sacred Congregation of Seminaries and Universities: "*Tertio loco, quod ad clericorum studia pertinet, qui, pro conscientia officii, ea moderetur, non is profecto praescriptiones iuris canonici negliget de Theologia pastorali: imo plurimum tribuet huic disciplinae, qua quidem proxime animarum quaeritur salus. Nec vero dumtaxat, quam sancte sint divina tractanda, praecipiet; sed praeterea quemadmodum sint maiore semper cum fructu hominibus applicanda. In quo ei erit temporum habenda ratio diligentissime. Multa enim in populi christiani mores rerum cursus induxit, patrum nostrorum inaudita temporibus: quae pernovisse hodie sacerdotem oportet, ut nova novis remedia malis in Iesu Christi virtute reperiat, et salutarem Religionis vim in omnes venas afferat Humanae societatis.*" (A.A.S. Vol. XIV p. 456.)

The necessity, importance, history, and sources of Pastoral Theology have, moreover, been discussed at one time or another, at least indirectly, in excellent papers read to this Seminary Section of the National Catholic Educational Association.

The consideration of the content and method of the Pastoral course does, however, seem most timely. This question of content and method has not as yet, so far as I am aware, been treated at these meetings. The variety to be found in various manuals of Pastoral Theology and in the Pastoral courses of the different seminaries, while not

extreme, is yet sufficiently great to indicate that this matter has not been thoroughly thought out and an agreement reached. It is important that the content of the Pastoral course be determined, so that there may be no overlapping with other subjects which enter into the Seminary curriculum, such as Moral Theology, Canon Law, Liturgy, and the like.

An examination of quite a number of textbooks of Pastoral Theology seems to indicate that their divergence in regard to the content of Pastoral and its divisions arises, first, from disagreement as to what exactly is to be understood by Pastoral Theology, and secondly, from the rather common tendency of these authors to arrange the subject-matter of their text along practical lines, but without scientific consideration of the bases of their divisions.

Professor A. M. Micheletti, in the preface to his *"Summula Theologiae Pastoralis"* (1912), page V and following, tells of the divergence he has found among the authors in regard to the understanding of Pastoral. Some authors, he says, do not believe in a systematic study of Pastoral Theology, and content themselves with a brief reference to it in the textbooks of Moral Theology. Others limit it to the consideration of the right administration of the sacraments, being guided in this by the principles of Moral Theology, and the directions of the Ritual. Thus, I might remark, Merkelbach's *"Quaestiones Pastorales"* deals almost uniquely with the sacraments. A few authors, on the other hand, Micheletti continues, would make Pastoral Theology the principal course in the seminary. Since the aim of the seminary is, according to Saint Charles Borromeo, to form good pastors of souls, these authors believe that every subject in the curriculum should be studied with a practical viewpoint and method, and thus Pastoral would become an encyclopedia of Theology, Philosophy, Liturgy, and all the other subjects. Micheletti observes that such a broad understanding of Pastoral Theology as that held by these last authors might be in order in a university course in Pastoral, but that it

would be out of place in the ordinary seminary. You may remark the similarity between this encyclopedic view of Pastoral Theology as the one universal subject of seminary study and the modern theory of progressive education, which advocates learning by living—studying by meeting actual life situations.

While I readily recognize and maintain that Progressive Education contains many excellent elements, I am not at this time prepared, nor shall I perhaps ever consider it wise, to recommend such a revolution in seminary teaching as would be involved in the introduction of the undiluted progressive theory.

My own conviction on this subject is in agreement with the thought expressed by the Very Reverend J. B. Hogan, S.S., D.D., in "Clerical Studies," page 302: "Pastoral Theology is the crowning, for the pastor of souls, of all other forms of knowledge, the connecting link by which all ecclesiastical science is placed in contact with its ultimate object. True, while never entirely out of sight, from the beginning, it should not occupy the foreground in the period of preparation, because studies of a purely practical kind lack depth, and fail to strengthen the mind. But sacred knowledge once mastered, the chief effort must be in the direction of its endless applications; and thus Pastoral Theology will have the largest share of all in the pastoral life."

THE MEANING OF PASTORAL THEOLOGY

The first, and a most necessary step, toward agreement with regard to the content and method of the Pastoral Theology course seems to me to be an understanding of what Pastoral Theology is or should be.

Accepting the name itself as a criterion, we may say at once that Pastoral Theology is theology. It is not, therefore, philosophy or natural science, or any other subject of study which could not be classed as theology. Now, theology, as Saint Thomas teaches (Summa Theologica I, Que. 1, Art. 3),

is one science. It is one because it has but one formal object. It treats of God and of creatures in their relations to God in the light of reason elevated and guided by Faith.

Pastoral Theology, therefore, inasmuch as it may be called a theological science, must be part of the one science of theology. As a matter of fact, the subject-matter of Pastoral, as it is generally understood, does embrace much of Dogma, and particularly of Moral and Ascetical Theology. It is evident, however, to all of us that Pastoral is not just the same as the science of theology. Like Moral, to which Pastoral Theology is most closely akin, it considers in a special way God as man's Last End, or the movement of man toward God. But it considers this subject-matter of Moral from a different point of view, which is the actual exercise of the priestly ministry, the actual leading of souls to God. Moral Theology is a science, and Pastoral, in the last analysis, is an art; indeed, the art of arts, as Saint Gregory the Great declares: "*Ars artium, regimen animarum.*" It is the art of applying the principles of Theology, Canon Law, Philosophy, and the other seminary studies in the priestly care of souls. It might well be called a function of theology.

While Pastoral, then, in its fundamental meaning, is an art, Pastoral Theology is the study of this art. It is rather a study than a science, for if it were considered strictly as a science—the knowledge of things by their causes—it would logically be absorbed in the general science of theology. It is rather practical than speculative. As Father Hogan, already quoted, remarks (op. cit., p. 299): "Pastoral Theology is not so much a science as an art." It is not, however, just an art, nor the exercise of the priestly ministry, but it is the study of this art with a view to the acquiring of this art, and hence it is not fully a science nor an art. It is not an *unum per se*, but an *unum per accidens*.

Whatever has unity, even though it be unity *per accidens*, must have some principle of unity, and it seems to me that, keeping in mind the fact that Pastoral Theology is primarily

practical but partially speculative—*quantum ad modum sciendi* (*Summa, S. Thomae,* I, Que. 14, Art. 16)—we can determine a definite subject-matter for it.

If Pastoral Theology is viewed in analogy with the sciences strictly so called, its primary *objectum materiale,* that which constitutes its proper subject-matter, seems clearly to be the functions of the pastor of souls. Pastoral Theology is interested uniquely, for their own sake, in the actions and offices of the priest in leading souls to God. It is not, therefore, directly concerned with principles as such. The *objectum formale quod* are these same functions of the pastor of souls precisely inasmuch as they lead to God—to the Beatific Vision, and therefore not as considered merely from a natural viewpoint. The *objectum formale quo* of Pastoral Theology, or the light under which it considers these functions, would seem to be practical reason, illumined by Faith and guided by the principles and norms derived from Theology, etc.

We may then define Pastoral Theology with Krieg (Wissenschaft der Seelenleitung, p. 1) as "The science" (or, as I would rather say, the study) "which treats about those activities which the priesthood carries on in the name of Christ and the Church in order to mediate the work of the redemption to individual souls," and with an immediate view to the acquiring of proficiency in such activities.

CONTENT OF PASTORAL THEOLOGY

In keeping with the foregoing explanation, we hold that, *in general,* the course in Pastoral Theology should embrace as its primary subject-matter all priestly functions, but not in all their individual applications, since it would be quite impossible to visualize all the probable situations that might arise.

As a secondary objective, it should consider the application of those principles of Moral Theology, of Psychology, of Politeness, etc. which are more immediately relevant, but only in so far as they are relevant to the particular functions

studied. This holds true, likewise, with regard to the qualities and virtues of the priest in the ministry.

In the third place, it should include at least the general principles of those incidental subjects which are not treated explicitly elsewhere in the seminary curriculum; as for example, finance, architecture, school administration, etc. This is an object *per accidens*.

From the above divisions it can be seen that, while the art of the pastoral direction of souls to God may be one *per se*, the semi-speculative study of this art is one per accidens. The basis of this unity is the function of the priest as soul saving, and the course will be more coherent if it keeps close to this principle of unity. While in a theological science the unit of subject-matter is a principle, a law, a truth, a virtue, etc. so in Pastoral the unit of subject-matter is a definite priestly function.

In particular, all priestly functions, which, as noted above, are the primary subject-matter of the Pastoral Theology course, may be divided into two main classes: (a) functions which, of their nature, are ordained to lead souls to God, namely, spiritual functions; and (b), functions which only per accidens lead souls to God, namely, dealings with people and with material things.

Therefore, the course in Pastoral Theology should embrace first of all those functions which, of their nature, are ordained to lead souls to God. These functions are either immediately concerned with the principles of salvation, the sacraments, *"per quae omnis vera justitia vel incipit, vel coepta augetur, vel amissa reparatur* (Co. of Trent, Sess. VII)," *"offerre, baptizare, benedicere"* (Pontifical), or they are only mediately related to the sacraments. If mediately related, these functions prepare people for the reception of the sacraments either by exhortation (*praedicare*) or by command (*praeesse*). Since the principal end of the Sacrament of Orders is to confer upon the priest power over the real body of Christ: *"potestas ordinis principaliter ordinatur ad corpus Christi conservandum et fidelibus dispensandum"*

(S. C. G. 1, IV, c. 75), and power over the mystical body of Christ, that is, the power of preparing the faithful for the fruitful reception of the Eucharist by administering the other sacraments, especially Baptism and Penance, it follows logically that the first place in the course must be given to the sacraments.

FUNCTIONS OF MINISTER OF THE SACRED MYSTERIES

Under this title will come the consideration of the fountainhead of all the sacraments and of salvation, that is to say, the Eucharist (*offerre*); *"inter Sacramenta autem nobilissimum et consummativum aliorum est Eucharistiae Sacramentum"* (*Contra Gent.*, L. IV, c. 74); of the other six sacraments (*baptizare*) which are essentially ordained to the Holy Eucharist; and of the sacramentals (*benedicere*) which are assimilated to the sacraments.

The course in Pastoral on the sacraments and sacramentals should consist mainly, in our view, in exercises in the administration of the sacraments, with a concomitant consideration of the principles which have to be kept in mind in such administration, especially the principles of more immediate practical importance and those which the members of a particular class of students in Pastoral Theology tend to overlook. But all this will appear more clearly when we treat of the method of Pastoral.

Here I submit a list of the main topics that merit special attention under this heading.

A. Holy Eucharist (*offerre*):

Mass: Week-day, Sunday; preparation, matter, vestments, sacred vessels, rubrics, time, place, server, binating, obligation, stipends.

Holy Communion: At Mass; outside Mass in Church or to sick-viaticum; frequent, daily, paschal; first Communion, age, preparation, parochial and public-school children.

Reservation: tabernacle, sacred vessels, altar, decorations; renewal of species; benediction, holy

hour, forty hours; visits; Holy Thursday, etc.; vespers, church music.

B. Other Sacraments (*baptizare*):

Baptism: Solemn, private; Children of Catholics and of non-Catholics; fetus; reception of converts; water, holy oils, name, sponsors, registration.

Confirmation: Age, preparation, sponsors, registration.

Penance: Confessor, faculties, time, place; qualities: father—kindness, patience; teacher—knowledge; physician—prudence; judge—giving, delaying, denying absolution.

Penitents: children, women, nuns, priests, clerics, pious, scrupulous, habitual and relapsing sinners, occasionarii; general confessions; reserved sins and censures.

Extreme Unction: Care of sick and dying; emergency calls; accidents; hospitals; preparation for death; anointing; last blessing; burial; registration.

Holy Orders: Accidental relations treated elsewhere.

Matrimony: Examination, instruction, arrangements; Impediments; Dispensations; Banns; Ceremony, nuptial Mass and blessing mixed marriages.

C. Sacramentals (*benedicere*):

Consecrations, Blessings and Exorcisms of Church:

Funerals: Adults, infants, denial of ecclesiastical burial; processions; exorcisms.

Various Blessings: Churching of women, blessing of babies, etc.

Use of objects set aside by consecration and blessing for the spiritual protection and assistance of the faithful:

Rosaries, Scapulars, Holy Water, Candles, Statues, etc.

FUNCTIONS OF TEACHER AND RULER

The other spiritual functions of the priest are ordained to the preparation of the people for the reception of the

graces of the sacraments or for a more fruitful utilization of the same. The priest ordains the people in some way or other to the reception of the sacraments, either by exhortation (*praedicare*), and here we consider his functions as teacher—first, the preaching of sermons, and second, catechizing—or he ordains souls to the reception of the sacraments by his legitimate commands (*praeesse*), and here we consider the functions of the priest as a ruler.

The content of this section of the Pastoral course may be outlined in a fairly detailed manner as follows:

Functions of Teacher (*Praedicare*):

A. Preparation and Delivery of Sermons:
   (1) Generally—composition, style, kinds
   (2) For Special Occasions:
      Weddings, Commencements, Missions, First Mass, Anniversaries, Funerals

B. Catechizing:
   (1) Catholics: (a) Children; (b) Adults
   (2) Non-Catholics: (a) Privately: How to attract non-Catholics, How to conduct the instruction; (b) Publicly: Classes, Evidence Guild.

Functions of Ruler (*Praeesse*):

With Regard to

A. General Groups:
   (1) Whole Parish:
      (a) Addressing the parish: In Church, By Letter.
      (b) Making regulations: Immoral literature, shows; indecent dress; Catholic periodicals, time of services; Church and School support.
      (c) Missions, Novenas, Retreats.
   (2) Special Groups:
      (a) Lay Societies:
         (i) In general
         (ii) In particular
            (a^1) Parish Societies: Altar Society, Altar Boys, etc.
            (b^1) Supra-Parochial Societies:

(1[1]) Confraternities and Pious Associations
(a[2]) Required by Canon Law (No. 711); Chr. Doctrine, Bl. Sacrament.
(b[2]) Optional: Sodality, Holy Name, Third Order
(2[1]) Other Societies: K. of C. Catholic Daughters, Alumni and Alumnae

(b) Religious Orders and Congregations:
(i) The School Sisters
(ii) Other Religious subject to priestly authority.

B. Individuals:
(1) Clerical:
(a) In general: Here should be considered briefly functions of Pope, Ordinary, and Vicar Forane with regard to priests under them and *e converso.*
(b) In particular:
(i) Assistants: also duties and general relations of assistants to pastor.
(ii) Seminarians: fostering vocations, relations to seminarians when in seminary and on vacation.

(2) Religious:
Fostering vocations, relations with individual Sisters, Brothers.

(3) Lay:
(a) In consultation
(b) In visitations: the sick; census; public sinners; the poor.

FUNCTIONS WHICH ONLY *Per Accidens* LEAD SOULS TO GOD

Besides the spiritual functions which of their very nature lead souls to God, the priest has important temporal functions to perform. These functions of themselves are earthly, natural, but they are none the less a very necessary element in the work of the salvation of souls. Much as we might

desire it, we cannot run parishes just on love for God. We need a fair amount of the mammon of iniquity. These temporal functions, *per accidens* it is true, but none the less truly, serve in the attainment of the end of the priestly ministry. Now, these temporal functions or offices of the priest consist in dealings of a non-spiritual character with *people*, in the temporal administration of *things*, or in the conduct of *institutions* (embracing both persons and things).

The following outline is explanatory and suggestive rather than exhaustive: *

FUNCTIONS OF THEIR NATURE ONLY *Per Accidens* LEADING SOULS TO GOD

I. Dealings with People:
  (A) In general:
    (1) Politeness:
    (2) Protective norms for the social life of the priest, especially for social visiting.
  (B) In particular:
    (1) Groups:
      (a) Social, non-religious clubs; e.g., Rotary, Kiwanis
      (b) Political groups
      (c) Labor groups—how to deal with labor problems that arise in the parish, how to work for social justice.
    (2) Individuals:
      (a) Other priests
      (b) Religious
      (c) Lay people:
        (i) Officials: Civic, Business (Merchants, Salesmen), Housekeeper.

II. Administration of Things:
  (A) Organizing a Parish
  (B) Running a Parish:

* Note that the functions considered in this section are not of their nature spiritual, though the priest can and should perform them in such a way that they help lead souls to God. The Pontifical mentions only the spiritual functions; i. e., *offerre*, etc. which are *per se* priestly functions.

(1) Funds: Gathering and Preservation of Spirit, Ways and Means, Bookkeeping, Money, Investments.
(2) Property.
(a) Establishment: Buying, building, decorating, landscaping—Real Estate, Architecture, Construction, Art.
(b) Preservation:

III. Conduct of Institutions:
(A) Parochial School: External and Internal Administration, Types of School (Grammar, High), Personnel; Pedagogy; Parent-Teacher Organization.
(B) Other Institutions: Hospitals, Orphanages, etc.

We seem thus to have covered in a fairly complete fashion the content or subject-matter of Pastoral Theology as a distinct and separate branch of study. We have kept in mind throughout that the subject *per se* and *primario* of Pastoral is the *functions* of the pastor of souls, and that only those things are to be considered in Pastoral which are either functions of the priest or the study of which is in some way especially required in the final preparation of the young Levite to become expert in the art of arts.

THE SEMINARY COURSE IN PASTORAL THEOLOGY

In many of our seminaries, however, it is customary to take out of the Pastoral Theology course some subjects which properly belong to Pastoral Theology and give them separate treatment. Thus, all seminaries have a distinct course of Homiletics, or sacred eloquence, and almost all seminaries today have a distinct course of Catechetics. Some treat Ritual, or practical exercises in the administration of the sacraments, as distinct from Pastoral. Bookkeeping, social science, pedagogy, ascetic theology, are other subjects whose application is closely bound up with Pastoral, but which in a number of seminaries receive distinct and special consideration.

The question as to what elements shall be taken out of the

Pastoral course and given individual and separate treatment is, on the whole, not fundamental, and consequently great differences are noted in the various seminaries. Naturally, as more and more distinct courses are established, the Pastoral Theology course, properly so called, is reduced in scope. Thus, the Kenrick Seminary catalog for 1938 declares: "In view of the fact that eight hours a week during fourth-year theology are given over to the study of Sacramental Theology and further in view of the fact that there are special classes in preaching, catechetics, clerical bookkeeping, and social science, the subject of Pastoral Theology naturally loses much of its former matter. Ways and means of applying anew the unchanging principles of the Good Shepherd to the sanctification of individual, family and group make up therefore, most of the vital part of present-day Pastoral Theology."

Perhaps it would clarify the general state of the seminary curriculum if the various subjects taken out of the Pastoral Theology course and given special treatment were still called Pastoral Theology, thus: Pastoral I, Pastoral II, Pastoral III, and so on.

It does seem definitely desirable that exercise in the preaching of sermons should be given distinct attention, but I would not consider the science of Homiletics, or the study of all the principles and history of eloquence, as a part of Pastoral Theology, any more than I would consider Liturgy, in the sense of the history of Liturgy and the various liturgical functions, together with their significance and the general directive principles of the liturgical science, or a thorough-going study of Pedagogy, or Sociology, or Ascetic Theology, a part of Pastoral Theology. But I do consider practise in the delivery of sermons, together with a criticism which involves a review of the principles, a part of Pastoral Theology. This matter is, however, of such importance that it needs special and independent accentuation, far more indeed than it perhaps receives in some of our seminaries today.

Another subject which, though an integral part of Pastoral Theology, may with advantage be set up as a distinct course is Catechetics—exercise in teaching the catechism, and a review of the principles of Pedagogy therein involved. The New Code of Canon Law, in the Canon already cited, requires seminarians to have practical exercises particularly in the manner of teaching the catechism to children and others. Pope Pius X, in his Encyclical Letter *"Acerbo Nimis,"* of April 14, 1905 (A.A.S., Vol. 37, p. 622) declares, "If faith languishes in our days, if it has almost vanished among large numbers, the reason is that the duty of catechetical instruction is either fulfilled very superficially or altogether neglected." And the Sacred Congregation of Studies, in a letter of September 8, 1926, to the ordinaries of dioceses throughout the world on catechetical training in seminaries, after explaining at some length the importance of this subject, writes: "Such being the case, we earnestly request Your Amplitude to urge strongly this precept of Canon Law" (quoted above) "and to see to it that in your seminary catechetical training be assiduously cultivated. Let the professor of pastoral theology give frequent instructions on the manner of teaching Christian Doctrine; and let the clerics themselves have practical exercises in preparation for this great work either in the seminary or in churches, as prudence may suggest." (A.A.S., Vol. 18, p. 454).*

A number of seminaries have followed the advice of the Sacred Congregation of Studies with regard to giving seminarians actual practise in the teaching of catechism, with advantage both to the seminarians and to the missions in which they have worked. Dr. Rudolph G. Bandas of St. Paul Seminary writes in his "Religion Teaching and Practice," page 91, "What effect, you may ask, has all this catechetical activity on seminary discipline? So far, no serious problems have arisen either in connection with the city mis-

* This same Congregation again insisted upon the importance of catechetical instruction in the Seminary in a letter of August 28, 1929, A.A.S., Vol. 22, p. 146.

sions or the vacation school. The student's consciousness of the supernatural importance of the work which he is performing and of his dignity as a catechist, his conviction that in this work he is representing the seminary and the priesthood, are motives sufficiently strong to counteract all inclinations to levity and to an abuse of the trust placed in him. On the whole, this work rather tends to make the seminarians more serious and thoughtful." Our experience at Notre Dame Seminary has proved equally satisfactory.

Catholic Evidence Guild work and training in the conduct of inquiry classes for non-Catholics, and in the private instruction of converts are rightly and advantageously embraced in the catechetics course.

Bookkeeping, the elements of pedagogy, the fundamental principles of architecture, art, finance, and the like, are subjects that may well be embraced in the Pastoral course proper, inasmuch as there is hardly time to treat them as independent subjects in the seminary curriculum. Some seminaries, however, may find it possible to have special courses in some of these subjects. The practise of having specialists in these various subjects come in and give a short series of lectures in the Pastoral course is highly commendable. The work of the Pastor of souls is facilitated and his efforts more successful in those well-organized dioceses where he can have recourse to the guidance and experience of a Superintendent of Schools, of a Director of the Confraternity of Christian Doctrine, of Catholic Charities, of the Propagation of the Faith, of Catholic Action, of Catholic Youth Organization, of the Sodality, of the Holy Name Society, and the like.

It does not seem desirable to separate Ritual, properly so-called, or the practise of the administration of the sacraments from the Pastoral Theology course. If Pastoral Theology is the study of the functions of the pastor of souls, then certainly the functions themselves should not be taken out of the Pastoral study of the sacraments, leaving behind just the moral principles involved. This does not preclude special

exercise or practise, outside of class, of those ceremonies which are ritually intricate as, for example, the Mass.

METHOD

This brings us to the consideration of the method which should be followed in Pastoral Theology. If we agree that Pastoral Theology is the study of the activities of the pastor of souls for the immediate purpose of acquiring perfection in these offices, then it will, I think, appear that the method followed should consist principally in living and studying true-to-life situations of pastoral activity. Here we may well introduce many of the elements of modern progressive education. While progressive education does not seem to me to be capable of right application to the whole field of education, it does seem to have an application in practical studies, such as Pastoral Theology. The immediate aim of Pastoral Theology is to enable the seminarian to exercise his priestly functions in a correct and beneficial manner. For this he needs, besides his knowledge of Theology, Philosophy, and the other subjects studied in the seminary, actual experience and practise in the functions which are to make up his priestly life. This is living and, in order to live better, studying true-to-life situations. The principal element in the method of Pastoral, then, should be actual practise under expert supervision, both in the seminary and, when it is possible, during vacation; for example, practise in hearing confessions, preaching, dealing with marriage cases, directing societies, planning the building of a church or school, census-taking, C. Y. O. work, etc. In some things, such as the teaching of catechism, these true-to-life situations will be real-life situations, as when the seminarian teaches the catechism to children who really need to be taught. In other cases they will be situations invented for the sake of practice. Here again the words of Father Hogan are pertinent (op. cit., p. 297): "No amount of instructions, no rules however excellent, can replace the direct experience of facts, the personal reflections which they awaken, the further

research they lead to, and that perpetual working, conscious and unconscious, of the open, progressive mind, by which all practical knowledge reaches its maturity. In this way the knowledge of Pastoral Theology continues to grow, partly of itself, partly by the effort and industry of each individual priest; and for the means of keeping up that manner of study he is never at a loss."

Along with the living of true-to-life situations, it is good, in order to cover ground more rapidly and to acquire facility in seeing the principles back of the practice, to employ the case method—the proposition by the teacher of cases of practice to be solved by the students; e. g., fatal accidents, reserved cases, restitution, invalid marriage, etc.

It is also helpful and inspiring to consider concretely the ministry of various successful pastors of souls, either great saints like Saint Charles Borromeo, or even local diocesan priests who have succeeded especially well in one or another function of the ministry.

Again, questions from the students, especially those arising out of true-to-life situations, should be tactfully encouraged and clearly answered.

The living and studying of a group of such true-to-life situations might well be first introduced by an outline of the relevant principles of Moral, Psychology, Politeness, and the like, and accompanied throughout by a review of such principles where this is found necessary because of mistakes made by the students in carrying out various functions, because of questions they ask, or because of evident ignorance of principles which they should apply.

It does seem desirable, however, that in living and studying true-to-life situations, and in considering the principles involved in such situations, and even in the incidental study of a secondary subject not elsewhere considered in the seminary curriculum, a definite, formal curriculum of Pastoral Theology should be followed, such a curriculum as we have outlined in sketching the content of the Pastoral course. This seems necessary primarily to guarantee that the students really cover the whole ground of Pastoral

Theology in the time allotted for it, and it seems desirable also because some order would have to be followed in proposing true-to-life situations to the students. They could hardly create real-life situations of priestly functions for themselves, since they are not as yet priests. Nor am I convinced that even among our good seminarians progressive educational theory, which leaves the initiative mostly to the student, could be followed out in its fullness. Not even our seminarians like to study.

The students should have a textbook of Pastoral Theology. It is not necessary, however, that each student have the same textbook because, first, fourth-year theology men, and even third-year men, should be able to direct themselves, even though their books do not wholly agree, through a course outlined ahead of time by their professor; and secondly, because the aim of the Pastoral Theology course is to prepare the students to be able to think and act for themselves. Several texts critically compared tend to bring about this aim more efficaciously than the use of one book.

How much time should be given to the course in Pastoral as I have outlined it? While this does not fall within the scope of the present paper, I would say that, if Homiletics and Catechetics are separated from the course in Pastoral Theology as understood in a limited sense, at least four semester hours should be given to this course, and preferably six or eight, during the last two years of the Theology course. If this were done, and if Pastoral Theology were studied in the spirit and after the method herein indicated, I think we might hope that our seminarians would go out into the actual work of the ministry without feeling that there is such a breach between the speculative studies of the seminary and the actual life of the priest in the parish. They would feel that parish life is really a veritable continuation of the life they had begun to live already in the seminary, and having been thus exercised under wise supervision in the work of the ministry, they will carry it on with greater joy and advantage for themselves, and with greater fruit for souls.

THE COURSE IN SPIRITUAL THEOLOGY, ITS CONTENT, SOURCES, AND POSITION IN THE PLAN OF SEMINARY EDUCATION

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The content of divine revelation includes instruction on the nature and the perfection of that life of which habitual grace is the principle within us, that life which is meant to reach its eternal and ultimate fullness in the ineffable glory of the beatific vision. That teaching, presented by God to man through Jesus Christ, our Lord, belongs to the order of intrinsically supernatural mysteries. The Catholic Church, both in the course of her ordinary teaching and by solemn definition, presents this revelation to us in the form of her own dogmas. She delivers these truths to us then as statements which we are to accept on the authority of God Who has revealed them, as truths which cannot be grasped with certainty in this world other than with the assent of divine faith.

There is one and only one science in which the wealth of meaning enclosed in this divine revelation is drawn out and explained. It is the science in which, in the words of the great Saint Augustine "the most salutary faith which leads to true beatitude, is engendered, nourished, defended and strengthened." (*De Trinitate*, Book 14, chapter 3.) This is the science of sacred theology. That portion of it which deals with the life of habitual grace, its nature and its progress in this world, is what we know as spiritual, or as ascetical and mystical theology.

The science of sacred theology has its own distinct unity, a sort of unity as a matter of fact superior to that which belongs to any other branch of knowledge at the disposal of man. (cf. Saint Thomas Aquinas, The Summa Theologica, Part I, qu. 1, art. 3.) The source of unity is that fact that theology has a distinct formal subject of attribution, God

in His intimate life, and one distinct light or motive under which its conclusions are acceptable, namely, virtual revelation. However, any proper consideration of the place of spiritual theology in a seminary curriculum must be based on the realization that this unity of the science of theology has not only a reason and a source, but an effect and a result. Any department of theology can be handled successfully and scientifically only in the measure in which it is dealt with in accordance with the principles of theology itself. Spiritual theology must be integrated into the science as a whole, must be treated precisely as a part of theology, if it is to make its proper contribution in priestly education.

Spiritual theology is integrated into the science of sacred theology as a whole, not when we merely state the truth that it is a part of theology, but when we avail ourselves in it of the terminology and the resources of the entire science. This *actual* integration, which incidentally the best modern treatises stress, cannot but have a vivifying effect upon the teaching of spiritual theology. This effect is easily discernible throughout the entire content of the doctrine.

According to Father Heerinckx in his brilliantly written methodology of spiritual theology, (*Introductio in Theologiam Spiritualem*—Turin, 1931) and in the practice of most accepted manuals, the treatment of spiritual theology begins with a general exposition on the nature of the life of grace, its principles and formal perfection, the progress it is meant to make here in this world and the means or forces by which this development may be obtained. This basic portion of the spiritual doctrine is taught effectively to men studying theology only when all of the resources of the science are brought to bear upon it. The student can be instructed in the terminology of dogmatic theology to realize that the life of habitual grace in this world is meant to be the preparation, or to use the favorite expression of Father Garrigou-Lagrange, the prelude to the life of heaven. The beatific vision itself is a vital act, an act which belongs to the life of which habitual grace is the ultimate intrinsic

principle. It is the life which we lost by the sin of Adam, the life which was merited for us in the sacrificial death of Jesus Christ, our Lord. It is the life which the sacraments of our faith engender and increase within us. The Blessed Mother of God herself has procured that life, its maintenance and increase for us by way of congruous merit. The blessed angels guard and defend it. The prayer of the saints in heaven, and the petitions and labors of the church militant on earth work in its favor.

Moral theology, as well as dogmatic, contributes to the explanation of this life of habitual grace. The actions which go to compose this life of grace in this world are those actions of which the supernatural and infused virtues are the proximate principles. God's law is meant to guide and direct that life. The activity which constitutes this life is free. It is perfected or informed by that act of man's will which has reference to God in so far as He is the ultimate End of the supernatural order, the act of charity.

The charity which informs and directs the other acts which go to make up the life of habitual grace is meant to grow in intensity, and consequently in perfection during the course of this life. So deeply rooted is this tendency towards increased intensity in charity that every act, performed under the influence of charity and meritorious of eternal life is by that very fact also meritorious of increased perfection for the life of grace in the one who has performed this act.

All of this doctrine enters into the fabric of dogmatic and of moral theology. In so far as it is the basic teaching for the general portion of spiritual theology, it is the business of the professor to see to it that it is presented with the same terminology, and with all the technical resources of the other branches of the sacred discipline. This is the key to any considerable effectiveness on the part of the spiritual course. All of the refinements, all of the technical phraseology which enter into the composition of scholastic theology are meant to contribute to the exact rendering

of the message which the Catholic Church presents to us as the message which God has revealed to men through Jesus Christ, our Lord. The seminarian cannot but be unfavorably impressed when he sees that a course in spiritual theology or in ascetics is content to do without these resources. He must conclude either that the content of theology is merely a sort of intellectual gymnastic, interesting in itself, but without any well-defined relation to the conduct of Christian life, or that the work of perfection is practically of such little importance that it does not deserve the scientifically exact presentation of truth which the resources of theology have to offer.

For an effective course in spiritual theology, the general means for advancement in the spiritual life must also be treated with theological exactness, and explained in a theological terminology. Unfortunately, there are textbooks in common use in which this exactness is sadly lacking. This unscientific teaching is apt to engender confusion about some of the most important acts which enter into the life of habitual grace.

For instance, the student of theology will find in his *Summa Theologica* and in almost any one of the approved manuals of moral theology in the schools today, a definition of prayer in the strict sense of the term, or an essential definition of prayer as the petition of fitting things from God. He will find also a general definition, a definition of prayer in the broad sense, as the lifting up of the mind to God. There are manuals of spiritual theology in use today in which the essential definition is either ignored or denied. Under these circumstances their teaching on prayer is bound to be somewhat vague, and to lack the perfection which only an adherence to the traditional theological teaching could bring.

The same unfortunate vagueness can come from a neglect of scientific theology in any portion of our doctrine. Merely for an example, the teaching on meditation is distressingly vague when the student is instructed merely on the necessity

and the method of meditation, without any attempt to integrate this activity into the process of prayer itself. The teaching on mortification is obscure when no sufficient stress is placed upon the doctrinal background of mortification nor upon the order in which the course of mortification is to proceed. The teaching on the virtues, which enters into the doctrine on the illuminative way is imperfect if the student is not brought to realize the completeness and the extent of the Christian virtues. And the teaching on contemplation is vague and insipid when it fails to found itself upon the theological doctrines of the gifts of the Holy Ghost and of prayer.

As far as the content of this course is concerned, the great danger we have to fear is vagueness. The doctrine of spiritual theology is given to our students as a guide for their own lives, and as the content of the teaching that they are to be privileged to bring to others. It constitutes the exact and scientific statement of the divinely revealed doctrine on the means for attaining the perfection to which God calls men, that perfection which is demanded by and in the priestly work these men are setting out to perform. The means which spiritual theology decribes, then, are means of infallible efficacy. They are the most practical and the most important doctrines which we can present to men.

Vagueness, which inevitably follows from the neglect of our theological resources then means an improper presentation of this message which God has given us through Jesus Christ, our Lord. It means, if we are to take the teachings of our own theology seriously, the failure to present to future priests an adequate instruction on the factors which will inevitably bring to their ministry in the priesthood the success which they desire and which God expects of them. It means a failure to instruct our students in the use of the greatest power available for the success of their own work as ambassadors of Christ. It is the utmost in impracticability.

The content of this science is theological and definite.

The sources must also be theological and adequate. The late Holy Father, Pius XI, in his encyclical, *"Studiorum Ducem"* stated very clearly that in teaching this doctrine, we were to draw our principles and chief conclusions from the writings of Saint Thomas Aquinas. We have no right to neglect this precept, and certainly we can ill afford to do so. The tremendous practical importance of the matter with which we are dealing makes it imperative that we utilize the best literature at our disposal. And at the same time it is imperative that we make the student cognizant of the better type of spiritual literature.

It so happens that spiritual theology has had a magnificent scholastic development, within the authentic Thomistic tradition. The great commentators of Saint Thomas have left us magnificent treatises on the spiritual life. Among these have been not only general commentators, like Sylvius, John of Saint Thomas and Suarez, but writers who have specialized on this subject, men like Philip of the Blessed Trinity, Joseph of the Holy Spirit, and Thomas of Vallgornera. The work of teaching ascetic and mystical theology is of such importance that works of this sort can be neglected only with danger to the efficacy of the course. The more studiously inclined seminarians can easily be introduced to these writers, and their contact with them cannot be productive of other than good.

For all practical purposes a textbook is valuable in a class. However, in spirituality, the seminarian is seldom a man of one book. It is the duty of the professor to see to it that the student learns to recognize the worth-while books of spiritual doctrine in the world today, and learns to avoid those works which put forward a feeble and sentimental pietism. We must not allow the man in the class to think of his spiritual theology as something which has to be learned for an examination, but which has no connection with the spiritual reading which he is going to do in the seminary, and later in the ministry. For that reason the course in spiritual theology must include a process of

showing the student the content and the method of the modern theological treatises.

The course must be treated in accordance with the importance and the extent of its doctrinal content. However, because a great deal of the matter of spiritual lectures in a seminary is actually on the content of spiritual theology, four semester hours, during the last two years is quite acceptable. However, the allocation of the course in the curriculum, as far as the years in which the classes are held is concerned, is of minor importance. What matters is to see to it that the students in our seminaries learn the theology of the spiritual life in such a way that this portion of their theological training actually brings them into immediate contact with the work of their priestly perfection.

THE SEMINARY PAPER—SHOULD IT EXIST?

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Instead of taking up this question in an abstract way, I shall use as a basis of discussion the monthly with which I am connected, *The Voice of the Alumni and Students of St. Mary's of Baltimore,* which appears monthly during the school year.

Origin of the "Voice"

About fifteen years ago officers of the Mission Society suggested that it would be a good thing to have a paper. As they talked it over, they decided that it should not be restricted to the missions, but should be sent to the alumni of the Seminary as a sort of letter telling them of seminary events, putting before them ideas and ideals of the seminarians, and soliciting from them news, articles, and reminiscences. Some of the students had worked on college periodicals; they foresaw no great difficulty in running such a paper and saw no reason why a seminary paper should not have a right to exist in the journalistic world as well as any other school paper. Mr. Joseph M. Nelligan, now Father Nelligan, the Chancellor of the Archdiocese of Baltimore, who was to be the first editor, got his father to stand any financial loss which might be involved.* The rector and faculty gave the desired permission quite readily. Father Dyer named me moderator, and Archbishop Curley made me censor. So the *Voice* came into existence. I have given you this little historical sketch of the origins of the *Voice* to make it plain that it is primarily the students' own paper. There is a student-editor with five associate editors, a business manager with two assistants, a circulation manager also with two assistants. The Moderator is consulted about the choice of new officers.

* Remarks on Advertising. No financial loss was ever incurred. The paper costs $450 to $500 an issue of 5,000 copies. Cuts are on good grade paper. They help to make the paper appeal to advertisers.

The students drew up what have proved to be very practical rules about the distribution of the work, the terms of office, etc. The editor functions only for a year; the associate editor of the next class takes his place. And so with the heads of the other departments. The students attend to the whole business of making up the paper once the materials are at hand; they also get ads, correct proofs, etc. The moderator's work is to revise the students' articles when such revision is needed. He controls, too, their reports of lectures and the other things they produce, such as book reviews. Then he has had himself to produce a good deal of what goes into the paper. Some months there is plenty of news which should obviously be recorded; some months there seems to be little that is worth writing about. The Moderator has come in handy in such cases by furnishing historical sketches about the seminary, the men connected with it in the past, and articles on various other subjects. He need not be very particular about the reference to his own seminary if he gives interesting information. Dr. Edwin Ryan has been giving us regularly an article on Liturgy. The seminarians must be helped not only by giving them materials but be guided and controlled by the representative of the faculty, who must be fairly well informed and alive to what is going on. He must, too, know how to get along with seminarians. Whatever success the *Voice* has had has been due to harmonious and friendly collaboration of the students and the Moderator.

CONTENTS OF THE "VOICE"

Our paper is more specially interested in St. Mary's alumni and interested also in the alumni of other Sulpician seminaries; but it is interested in a general way in the priesthood and in priests. At the time we started the *Voice*, Bishop Shahan was thinking of a paper or review for priests on the priesthood. The subject was too vast and vague for us; but our columns have always been open to anything of special interest to priests. We have been, of course,

careful to put before our readers anything that might help to keep up priestly ideals. That is why we like to give the eulogies and editorials which appear about priests when they are made monsignori, or bishops, or when they celebrate their golden jubilee, or when they die. The seminarians have long thought that I pay too much attention to dead men; but priests like to read about their fellow priests, living or dead; and an account of their achievements, their career, their qualities makes good spiritual reading. We cannot do justice to all; we can only use the materials sent us. And this applies not only to priests who are dead, but to those who are alive. We get little information from the alumni. We have to read the reviews and weekly or daily papers. One of our best sources of materials is in foreign papers, such as the *Croix* of Paris, a great Catholic daily. It is from the *Croix* that I got most of the news about Lourdes which is in the April *Voice*.

Should the paper be long or short? We started with eight pages under the editorship of Mr. Nelligan. Father Dyer had sent him around Baltimore to get advice from priests about the character of the forthcoming publication. He said they all held that it should be brief, with short, snappy articles. But it seemed to me that if a subject was interesting it should be treated amply; there is much more chance to get interesting details and a certain amount of wit and humor into the writing of a man who does not have to count his words. I have always fought for length and amplitude. Under Charles Curley, now Father Curley of the Brooklyn *Tablet*, we had 42 pages one month. We gave on that occasion an ample account of an alumni meeting. It may not seem like a very inspiring subject, but there are enough good ideas expressed in a St. Mary's Alumni meeting to fill a book; and they are usually salted with genuine wit. Even when one excludes what is not fit to print, there is enough left to interest very much the alumni who had to stay at home. Besides, ever since the *Voice* started in 1924, the Sulpicians have been appealing to the alumni for money

to rebuild St. Charles' and St. Mary's and to build a seminary over here at the University. No better campaign literature could be found than in the speeches of the alumni themselves. We usually restrict the *Voice* to 32 pages.

The 36 pages in our April number are taken up with matter that seems useful and interesting. The front cover has a portrait of Archbishop Schrembs, a very fervent alumnus of Montreal who was the first president of the General Sulpician Alumni Association which helped to build the Sulpician Seminary here at the University and to rebuild St. Mary's of Baltimore. We express, within the paper, our joy in seeing Piux XII recognize his outstanding services to the American Church.

Our frontispiece contains the first portrait for which Pius XII posed, and opposite we begin an article on the career of Pius XII, dwelling particularly on the time when he was a student and on his zealous work in the ministry as a young priest. The editorial page is all given to him. Of course, in write-ups of this kind we give information not generally known on this side of the water.

Then we have an excellent report of an hour's lecture by Professor Mortimer Adler, of the University of Chicago, on the philosophy of Saint Thomas. I must say that this report comes from a student, Mr. Rinn, who will some day be editor of the *Voice*. Nothing had to be added to it or changed by Father Lardner, to whom it was submitted as to a specialist in philosophy.

Then we have lectures by Mr. Frank Sheed, on the need laymen have of dogmatic theology, by Bishop Yu-Pin, Vicar-Apostolic of Nanking, by Father Kao, a Chinese Franciscan, by Father Rosset, a La Salette Father from the bayous of Louisiana, appealing for priests for Lafayette and New Orleans. Our paper, true to its origins, is very mission-minded.

One of the things which have made the *Voice* useful is that it binds together the seminary faculty, the seminary students, and the alumni of the seminary. This is very

desirable in any institution and at any time; but it is particularly desirable when the seminary has to call on its alumni for financial assistance. Archbishop Curley wrote on this subject in our first number, "It will serve to bring together the alumni who have left the seminary and are now absorbed in the work of the ministry. It will be a golden link between the past and the present, and furnish hope for the future welfare of our seminary which at all times depends for success, in a great measure, on the interest displayed in its work by those who have passed through it." That was written in November 1923; fifteen years later, in our issue of November 1938, Monsignor Bèlford wrote:

> "It must cost a goodly sum to print the *Voice*, but it is worth the price. It does much to keep the former students in touch with the Seminary and, particularly with the priests they knew when they were themselves students.
>
> "For example, in the October *Voice*, I read about the Golden Jubilee of Father Joseph Shields of St. Louis and the death of Father P. J. Colligan of Scranton. Both were classmates of mine. It also brought me the news of the death of Father 'Gene' Hannon, Monsignor John O'Neill of Canton, N. Y.; a word about Doctor Hyvernat, the veteran of the Catholic University, and announced the death of Father John Ivers of Holyoke.
>
> "I would not have known of these most interesting events were it not for the little paper—all of them I knew, some of them I knew well.
>
> "Besides that, it keeps bright the links of the chain that should unite our scattered family. It tells of the good things that happens and that are impending, like Father Boyer's sixtieth anniversary."

This letter shows that the *Voice* has answered to the hope of the Most Reverend Archbishop of Baltimore that it might serve as a golden link between the past and the present; it has rendered thereby a considerable service.

Another service the *Voice* renders is that, in the words of Mr. Alexander Williams, Editor of the *Patrician* of Menlo Park:

> "It gives students a chance to train themselves both

> in writing and learning the technical side of publishing, printing, editing, advertising, etc. This helps them become better fit to function in that most important field of Catholic Action, the Catholic Press."

We have not so far made it a prominent objective to encourage writing. What we aim at chiefly is to give seminarians and priests an interesting alumni journal, one they will read and one which may do a little good to them and to other readers.

We submit that such a paper as we have described should be allowed to exist.

CORRELATION OF THE MAJOR AND MINOR-SEMINARY WORK

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More than ever before is the young priest, emerging from the seminary, put to a competitive test of his abilities. What has he mastered? What can he do? Is he a leader? Can he organize? Can he be depended upon? Can he meet a situation squarely? Will he hold up under fire? Has he the correct point of view regarding the attitude of the Church on the weighty problems of the day? Affirmative answers to all these questions and to many more are expected of the newly ordained priest. Where will he obtain a training rigid enough to test his mettle and thorough enough to present him with the information and skill necessary for the practical purposes of the ministry together with the assurance of the required moral stamina to forge ahead, to follow the truth, to lead others to the truth through the pulpit, the classroom, the instruction group, through personal guidance, and above all, through his own persevering Christian example?

The Church is convinced that the successors of the Apostles must be trained to meet these situations. A substitute for presenting Christ's personal teaching and example must be given to the successors of Christ and the Apostles. The problem is unique. The Church has solved it by organizing a unique institution, a school of the Lord's service, a nursery where such a training in the necessary doctrines, in methods of presentation and in the Christian mode of life might best be given under her direction and with the stamp of approval on each member, as Christ gave it to each of His Apostles, through ordination.

Here is the task of the seminary—to carry on Christ's program. The seminary, then, is a formative school, not of a few years' duration only, but of many years, those of youth and of young manhood, broadly speaking from the

fourteenth to the twenty-fourth year. This program, insisted upon at the Council of Trent, corroborated by Pope after Pope since that time, and in our own time, expatiated upon with minute detail by the late Holy Father, Pius XI, is no other than that of the major and minor seminary as we know it today.

The seminary, then, is not just another school. It has been instituted as an exclusive school for instruction and practice in the priestly way of life. Its goal is no other than that set up by Christ Himself for His own college of Apostles, "If any man minister to Me, let him follow Me: and where I am, there also shall My minister be. If any man minister to Me, him will My Father honour."[1]

This training must be such that the whole being is developed; that is, a character in conformity with Christian Principles must be developed along side the training of the intellect. In obtaining this necessary firmness of character, Pope Pius XI in the *Encyclical on the Catholic Priesthood* has designated very specifically the positive qualifications that are expected of a candidate for the priesthood; and the weaknesses that must be rooted out, which, if not rooted out, must serve as grounds for determining the unfitness of such candidates.

> "He (the seminarian) must look to the priesthood solely for the noble motive of consecrating himself to the service of God and the salvation of souls; he must likewise have, or at least earnestly strive to acquire, solid piety, perfect purity of life and sufficient knowledge. . . . Thus he shows that he is called by God to the priestly state. Whoever, on the other hand, urged on, perhaps, by ill-advised parents, looks to this state as a means to temporal and earthly gains which he imagines and desires in the priesthood, as happened more often in the past; whoever is intractable, unruly or undisciplined, has small taste for piety, is not industrious, and shows little zeal for souls; whoever has a special tendency to sensuality, and after long trial has not proved he can conquer it; whoever has no aptitude

[1]John 12:26.

> for study and who will be unable to follow the prescribed courses with due satisfaction; all such cases show that they are not intended for the priesthood."[2]

Hence religious and moral training will be brought about by exact observance of the order of the day, cooperation with grace in religious exercises, docility to spiritual guidance, and attention to points of personal improvement and refinement.

In the intellectual field, advancement will be assured through the classwork most suited to clerical duties, to thoroughness in literary culture, to the philosophical training of the mind, to Catholic interpretation of doctrine and moral principles, to the viewing of social movements from historical backgrounds and to problems of pastoral administration. In a word, the seminarian is to be trained to be a student for life—not to be satisfied with the store of knowledge possessed at the time of ordination. The young priest needs the companionship of solid books dealing with doctrine and moral guidance, the association of learned and prudent colleagues in the ministry, and an ever-present and vital interest in the needs of his people to spur him on to worthier efforts and to greater gains.

Nor is the physical condition of the seminarian or parish priest to be taken lightly. His body must be prepared to endure the routine and long hours of physical strain encountered in the care of souls. Learning to keep fit, developing good-health habits, probing into symptoms before nature gives way, open-air exercise, and moderate diversion, when carried out with the proper intention and due decorum, can be elevated to the supernatural priestly level.

The average seminarian looks forward to parochial work in the ministry. The seminary, then, as his specific school of preparation, must have the parochial life with its duties, its problems, and its clerical life clearly in mind in the

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[2] Encyclical Letter of His Holiness, Pope Pius XI, *The Catholic Priesthood*, Washington, D. C., National Catholic Welfare Conference, 1936, p. 47.

curriculum, in the interpretation of the curriculum to present needs and in the actual helps it seeks to bestow on the priest of tomorrow. The seminary, therefore, must be a school of life.

WHY A SPECIAL CURRICULUM?

A principle generally accepted and with sufficient reason grants to a profession the right to designate the type of preparation best suited to fulfill the obligations of that profession. The sacred ministry is really a profession of its own kind and for this reason the studies preparatory to its functions can be set down as necessary requisites to be possessed by all who engage therein. Canon Law upholds this right in the following words: "It is the proper and exclusive right of the Church to educate the men who desire to give themselves to the ecclesiastical ministry."[3]

Unlike the secular professions the sacred ministry is more demanding in its qualifications. Intellectual qualifications alone are not sufficient, sterling moral traits, positive advancement in character development, an active interest in personal sanctification, and an eagerness to serve others in a priestly way are essential to the well-trained levite.

Such requisites cannot be faithfully presented by a school or institutional system not having the definite goal of the priesthood at heart. The complete seminary embraces a curriculum extending over twelve years paralleling the secular-school system of high school, college, and professional school. Each of the latter forms a unit too general to satisfy all the demands of clerical training, yet fulfilling satisfactorily the real purpose of its existence.

The aim of the Church can best be attained in this matter through institutions directly under her control. She has found the seminary system to be the best school and the safest procedure for carrying out her injunctions and recommendations relative to the training of priests.

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[3] Woywod, O.F.M., Rev. Stanislaus, *The New Canon Law*, N. Y.: Joseph F. Wagner, Inc., 1918, p. 278, canon 1352.

Taking the complete seminary, major and minor units combined, we find an institution built on unity of purpose and economy of subject-matter that prevents an undue overlapping of courses, and gives an assurance of the inclusion of essential subjects, both qualitative, that is, progressive development in various fields, and quantitative, that is, length of courses in the different subjects, under a single administrative plan.

The minor division is definitely preparatory to the major; it deals with the lower age-groups, with more elementary materials, adheres to the requirements of the major division for entrance, and is content to serve, not as a finishing school, but as a necessary steppingstone along the path leading to the exalted training of the Lord's anointed.

Each subject in the minor seminary, therefore, should have a direct bearing on the major-seminary work, either in the form of immediate tools of service or in the form of courses in cultural background. The classics and the sciences lay the foundation for the philosophical studies, and these in turn constitute the handmaids of theology. It may be well to mention here that definite as well as exact knowledge is most essential to the priesthood. For this reason it is expedient that there be textbooks for each course serving as an outline or skeleton to be filled in by the professor in accordance with the needs of the course in question. It is true that collateral reading has its place in the seminary, but the professor should have it in his power to direct the reading to fit in with school work. In this way the professors can direct the students to the best literature in the fields of seminary work.

CONTENT OF THE SPECIAL CURRICULUM

The content of a special curriculum such as the seminary purports to offer will include the general preparation that one would expect every man of culture to possess. Consequently, we must find adequate time in the minor seminary for the development of the mother tongue through oral and

written composition and for a thorough study of the better types of literature both Catholic and profane. Familiarity with the classics, the languages of the Church and the original of the New Testament, the works of the pagan authors as well as those of Christian authors recall to the seminarian all that is great in the culture and literature of the past. Science, too, must lend its resources to the man who wishes to know and understand the laws underlying nature's handiwork and the extent of man's control over material forces. Nor can the curriculum neglect to place before the student's vision man's story of the past, his progress and his mistakes, the rise and fall of empires, the social implications of the great monastic institutions and universities of learning, the part Christianity played in the civilization of the nations, the economic import of the invasions of barbarian troops over Europe, the guild system of ownership and production, the discovery of new lands, the expansion of trade, the gigantic growth of modern industry, etc. All of these realities are made to live again in the social sciences.

There is, moreover, something in the mind of man that manifests his power of comprehension, of seeing relations, and of generalization. We refer to the philosophical habit of mind fostered in the department of scholastic philosophy. Finally, to this vast store of literary treasure, natural science, and methodical procedure, there is added to the seminary curriculum the field of the supernatural, theology, the acme and the queen of sciences. In the seminary alone do we find at the present day the freest access to this cream of Christian culture. The theological studies are directly concerned with the threefold office of the priest, with the nature and significance of the sacrifice of the New Law, with the power to forgive sins and to direct the spiritual welfare of souls, and finally, with the direct preparation and commission to teach, to preach, and to baptize.

To acquire this learning, more than a mere alliance of courses or the passing from a lower to a higher school is

necessary to present all in due measure and in logical sequence. The seminary through its two departments has found the proper balance and endeavors to produce this program in the most effective manner, that is, through the correlation of courses throughout the minor and major seminary.

FUNCTION OF THE MINOR-SEMINARY CURRICULUM

The function of the minor-seminary curriculum, the junior partner in the complete seminary training, is fundamental: that is, it presents the foundation courses in secular as well as in religious subjects; and, what is of extreme importance, it introduces the young man by principle and practice into the way of priestly life.

In the field of subject-matter the minor seminary is concerned primarily with the development of the tool subjects needed for higher studies. Its six-year course, as we see it, should embrace the fundamentals of religion, languages, both ancient and modern, social studies, mathematics, and natural sciences.

Such an institution will offer those courses in religion that are of primary importance to the growing boy, religious instruction that bears on the personal religious development and life-problems of the adolescent more than on the general treatises dealing with faith and morals that will be taken with greater thoroughness later on in the courses in theology. Again, actually living in accord with the liturgical life of the Church, participation in the Mass, learning by theory and practice the beauty of the Gregorian chants, witnessing the richness of the ecclesiastical ceremonies throughout the seasons of the liturgical year, allow the student to enter into the spirit of the Church, and wherever possible, to participate in these sacred functions.

From the viewpoint of languages let us hold firmly to the traditions of the past that have not yet been overthrown by solid argument. Let us retain Latin and Greek in the minor-seminary course, not alone for their cultural value, but also

for the practical value they can be made to serve in the study of English, philosophy, patrology, theology, and in the interpretation of the sacred texts of Holy Scripture.

A Latin course extending over a six-year period and a Greek course of three or four years should be ample for the needs of understanding the classics and the Fathers and for the practical purposes of the major seminary. Where students are thoroughly grounded in the mastery of an extensive vocabulary, are drilled in the use of syntax through reconstructing Latin sentences in Latin, translating Latin to English, composing themes in Latin, and are given frequent opportunity to express in oral Latin matters pertaining to class work, they should have little difficulty in handling oral and written Latin later on in the courses in philosophy and theology, whether it come from the textbook or from the lips of the instructor.

One must, of course, make some allowance for the student to become acquainted with the technical terms used in philosophy and theology. This difficulty can be anticipated and even eliminated by selecting the more important technical terms, both words and phrases, for the students to learn in the final year of the minor-seminary course.

In regard to Greek one may say that familiarity with the Greek of the New Testament and a reading acquaintance with two or three Christian authors and an equal number of non-Christian authors should be sufficient for the language requirements in the exegesis class of the major seminary. Latin and Greek should be mastered in the minor seminary, for they are tool subjects. This arrangement would allow more time for other urgent courses in the major-seminary schedule. Hebrew, on the other hand, also a tool subject for exegesis, can be handled with greater profit in the major seminary previous to the study of the Old Testament.

English, the most used of all the subjects in the schedule, should not be relegated to the class of subjects left to be

mastered through incidental learning. The minor seminary cannot afford to omit a thorough study of the English language. It must insist on the mastery of grammar and the idiom over and above the survey of English and American literature. Daily, or at least very frequent, practice in written and, what now-a-days seems to be more important, in oral expression throughout the six years of the minor seminary must be demanded of every student.

Courses in literature, essay writing, and public speaking will afford excellent preparatory fields for the development of skills that will make the work of sermon writing and delivery correct, forceful, and even a joy to the seminarian and priest. It is through the English classes that youth can best be taught what constitutes good literature, how to evaluate books, magazine articles, and lectures; where to find the proper kind of reading material for particular needs; and, what is of greatest importance, it is through this channel that young students are initiated into good reading habits that will furnish the future priest with an excellent method for continuing his interest in the field of literature and professional reading.

Where such a course is provided, it will be scarcely necessary to have classes in English in the department of philosophy. Literary societies, discussion clubs and dramatics can keep up the interest in correct oral expression, while class assignments in collateral reading can supply material for individual improvement. In the department of theology, the courses in homiletics and catechetics can then be used as means for presenting in a vital manner religious truth to the hearing public.

As to other modern languages, the minor seminary can scarcely devote more than two years to any one; yet that one, if taken seriously and if properly presented, will afford the student ample introduction to its literature and to its use as a mode of oral expression. A further study into its technicalities may then be left to the student's own initiative. The American priest is not ordinarily obliged

through pastoral work to use modern languages other than English as are so many of the European clergy. Where priests in the United States are assigned to the care of a national group, they will find the language of that particular group of the greatest benefit. It may be that the language in question is not offered in the local seminary. In that case, where the need of learning such a language is imperative, it can best be acquired through the tutorial method. The languages more commonly offered to students in seminaries are German, French, Spanish, and Polish. Even though a second modern language will not be of practical benefit to the American priest residing in an all-English parish, yet it opens up to him a new literature and a new culture that tend to broaden his view of world problems and give him a literary wedge into European cultures.

From the social sciences the student in the minor seminary can gain a working knowledge of the relative geographical positions of ancient peoples, an insight into the formation of the old-world nations and, in particular, the background for the rise and development of our own American nation, the functioning of its government, in a word, the connecting link between the past and the present through ancient, medieval, and modern history. The way is thus paved for a clearer concept of the part the Church plays through the ages. And it is against this vast social background that the seminarian will take up the study of Church history.

It is true that the minor-seminary schedule assigns a larger portion of the school day to the arts rather than to the sciences, but this should not leave one under the impression that the sciences are of little importance. They must find their place in the schedule for they in a way form a fact-finding procedure whereby the student becomes better prepared for the study of philosophy and for a general understanding of the everyday problems besetting man in this age of science and mechanics.

Not without reason do we find mathematics courses in

elementary algebra, geometry, higher algebra, or trigonometry required of all students seeking standard recognition in seminary studies. Mathematics, like logic, makes for a clearer development of the reasoning powers, besides having its own practical value.

In the field of the natural sciences, we should find at least two courses offered to every student in the minor seminary, provided the major seminary works in harmony with the foregoing plan and offers one or two additional courses. If the latter offers no science courses, it would be well for the minor seminary to provide at least three fundamental courses selected from the following: physics, chemistry, biology, botany, geology, and astronomy.

Where we find students pursuing all their studies in one institution, we should find more opportunity for progressive development in the subject offered when it extends over more than one year. Moreover, duplication and credit requirements for liberal arts courses in courses not necessary for the seminarian can thereby be eliminated. Familiarity with the field, skill in techniques, and the assurance of obtaining the correct subject content can then be controlled.

It must not be overlooked that the minor seminary places great stress on the early formative training of the prospective candidate to the major seminary. This it endeavors to bring about through having the young man become accustomed to clerical dress, polite manners, order of the day, spiritual reading, meditation, spiritual guidance, and frequentation of the sacraments in accordance with the requirements of Canon Law regarding seminarians. In a word, the minor-seminary program, where followed out, simplifies the student's entrance to the major seminary, assures the faculty of the latter institution of a properly prepared candidate and, what is more important from the viewpoint of the student himself, it adjusts him to the ways of the seminary sufficiently well to help him decide with a feeling of greater security whether or not the priestly life is his vocation.

FUNCTION OF THE MAJOR-SEMINARY CURRICULUM

The major seminary constitutes the upper rungs of the seminary educational ladder. It builds upon the fundamentals acquired in the lower department and in building takes on the character of a professional school. It is professional in so far as it furnishes the levite with the theological training necessary for his threefold office of priest, but it is more than that. The major seminary continues the way of life, the character-building program of the minor seminary, and adds the adjustments that age and intellectual advancement entail.

Ordinarily, the training in the major seminary closes the school work for the majority of priests. Hence it should furnish them with all the intellectual and moral guidance necessary for priestly work, especially the care of souls. Of course it does not mean that the young priest is to lay aside his books. He must keep abreast of the times by further reading and inquiry regarding pastoral problems. Where special types of professional work are assigned to a priest, he should be given the opportunity to obtain special preparation through additional training in an institution of higher learning, or at least through contact and association with men who are successful in that particular field.

In order that the seminarian may be guaranteed a well-rounded course in the traditional seminary subjects and that he may find time in his course of studies for the newer aspects of social, educational, and religious-guidance programs, it will be imperative that the seminary schedule be kept free from the subject-matter that should have been mastered in the minor seminary. Formal courses in Latin, Greek, and in English literature can hardly be considered important enough to crowd out timely courses dealing with social, economic, and educational phases of questions that are uppermost in the minds of the priests and people of today. Where evident deficiency in Latin, Greek, or English is detected, the student should be made to satisfy entrance requirements by making up these deficiencies even though it

should necessitate a return to the minor seminary. If no other arrangement can be made, let there be given in the major seminary some form of private instruction. It need not be given by the professors; some of the more proficient students may take care of such cases.

What then should be the content of the seminary schedule? Thomistic philosophy, the time-honored and ever-true interpreter of man's reasoning powers, should determine the major field for the first two years. Consequently, a due allotment of time must be made for classes in logic, cosmology, psychology, epistemology, theodicy, ethics together with natural law, and a survey course in the history of philosophy. We have here the entire range of human wisdom drawn out in a form that can be grasped by reason and applied to the problems of thought and action in regard to ourselves as well as to others. In order that a sufficiently broad field of scientific evidence may be placed at the disposal of the young philosopher, it is to be expected that he be given access to the findings of science through courses in those natural sciences that were not taken in the minor seminary. In addition, an introductory course in experimental psychology or educational psychology, general sociology, and philosophy of education will permit the student to widen his view in the social sciences.

Since theology forms the nucleus of seminary studies, it is with good reason that daily classes be conducted in dogmatic and moral theology. Whether fundamental theology is to be taught annually in the first year, or whether cycle courses are to cover the entire fields of dogma and moral will, in practice, depend on local conditions in the seminary program. Some advocate the combining of dogma and moral when dealing with the sacraments so that sacramental theology may be presented as a whole. The Latin and Greek courses of the minor seminary should be of assistance to theology by selecting such passages from the Fathers for translation that have a direct bearing on theological questions. If the Latin and Greek classes cannot supply this

material, then the course in patrology should be arranged to include it.

In accordance with the instruction of Pope Pius X contained in the Apostolic Letter *Quoniam in Re Biblica* the seminary must provide the student with courses in introduction to Sacred Scripture and with rules of interpretation for the exegesis of selections from the Old and New Testament.

While much of Canon Law is taken along with moral theology, there is still a definite place in the seminary schedule for at least a two-year course in this subject bearing on those parts of the code that have not been touched upon in other courses.

For those students whose grasp of general history in the minor seminary has included a course in civil government and possibly a presentation of fundamentals in sociology and economics, the major seminary will be in a position to build up an excellent program in Church history covering the entire period of Christian activity paralleling profane history and at the same time bringing out the story of the expansion of the Church and its salutary influence on culture and the supernatural side of human progress. Familiarity with Church history forms an invaluable aid to the unfolding of dogma, to the varied backgrounds of patristic writers, to the hierarchical plan of ecclesiastical government and to the disciplinary practices of the Church.

Since the publication of the great encyclicals bearing on the socio-economic conditions of modern times, it is but right that the seminary should make provision for the instilling of these principles into its students through a practical course in economics, preferably in the last year of theology, by presenting the student with a survey of economic problems and by calling his attention to active Catholic agencies in social, industrial, and agricultural fields. Outlining the social program as indicated by the Encyclical *Quadragesimo Anno* will help the seminarian see the priest's place in the present-day world of social reform.

Pastoral administration has as its chief aim the filling in of the omitted parts in the seminary training and in the presentation of methods best suited to bring home to the people the wealth of Catholic doctrine and guidance amassed by the student in his entire seminary course. Under this general heading we can classify homiletics. It presents dogmatic and moral truths to the people in the form of sermons and instructions. Liturgy, too, in its historical development and in the presentation of liturgical practices, rubrics, and Gregorian chant, has much to gain from previous courses in the seminary curriculum. Direct principles pertaining to the spiritual guidance of souls are given in ascetical theology. Skill in this science comes to a great extent from the student's observation in regard to the guidance given him throughout the course. We must not neglect to include in the seminary program courses that have to do with the administration of Catholic schools, principles of teaching, especially catechetical methods for children and for adults, and those essentials in bookkeeping necessary for the proper handling of parish records and accounts.

In every school system there is a vast amount of information and social enlightenment acquired that does not fall directly under classroom instruction. Neither is it entirely extracurricular. Especially is this the case with boarding schools. The seminary is classified as a boarding school. We might group these sources of information and practice under the common term of cultural aids. Much of the activity coming under this term is the direct outcome of student initiative and faculty cooperation. Willingness, enthusiasm, and the desire for a fruitful ministry constitute the motives. The work receives no marks nor grades as do regular class subjects, but the outcome in the form of character development, leadership, and practical-mindedness goes a long way in making seminary life pleasant and the later life of the priest more profitable. I refer to the healthy functioning of discussion clubs dealing with social and historical topics, round-table activities furthering liturgical and mission work,

dramatics, orchestras, choral work, and literary societies organized to promote facility in oral and written expression and to keep the students in touch with present-day literature. These activities serve as excellent opportunities for seminarians to manifest their interest in foreign and home missions by convert instruction through correspondence under proper direction, by teaching in vacation schools and Sunday schools, by mission-reading circles on the work of foreign missioners and by study courses dealing with the Oriental Church.

In those instances where a special modern language will be needed for later pastoral work, the discussion group under the guidance of a professor, a visiting priest, or a student conversant in that language may offer an excellent means of satisfying the need.

These varied forms of cultural aids will materially assist the seminarians and will at the same time serve as worthy outlets to the well-founded enthusiasm, not to mention the spark of resourcefulness thus produced which, if not extinguished, will enkindle the same enthusiasm in the hearts and actions of his future parishioners. The formation of such programs, even though on a more simple level, could begin in the minor seminary, thereby permitting the students to carry on more advanced work in the major seminary.

HARMONY ASSURED BY A UNIFIED COURSE

Undoubtedly one of the most far-reaching benefits that can accrue to seminary studies is that harmony manifested through a unified curriculum. Both the major and the minor seminary, regardless of the distance apart, will profit by setting up definite goals; namely, a unified program that is truly worth while to each department, a program built up on progressive advancement of courses, on a relative allotment of time for each subject, yet upholding the individuality of each department.

The minor seminary, then, prepares mediately for the

priesthood, in that it lays the foundation of religious guidance and the classical studies whereon the major seminary builds the firm structure of philosophy, theology, and priestly life. The major seminary does not look down on the minor seminary, but rather looks to it for its choicest applicants.

Let the spirit of friendliness and helpful criticism continue between the two departments through the exchange of programs of study, faculty visits, recommendations, and what is not to be overlooked, commendations.

If the major seminary remain firm on its stand regarding the acceptance of those students only who have completed the full minor-seminary course or its equivalent, if it insist on receiving all transcripts and letters of recommendation, and if the minor seminary on its part refuse to recommend a student for the major seminary before he is really intellectually and morally fit, then we may be assured that true correlation can and will take place.

Willingness on the part of both departments to accept suggestions, an occasional soliciting of recommendations from persons showing interest in the follow-up work of newly ordained priests can help, but certainly the spirit of mutual helpfulness between the seminaries will spell greater efficiency in the seminary program and a more satisfactory outcome in the seminary product—a learned, God-fearing, and zealous priesthood.

BETTER PREACHING IN THE SEMINARY

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Under the title "Better Preaching in the Seminary" I have been asked to present, from experience, suggestions that may help to raise the level of preaching in the seminary and consequently in the active ministry of the priesthood. I limit the considerations in this paper to the work of the major seminary though at times it may be necessary to refer to training that should have been acquired before the beginning of the study of theology.

I think that the presumption behind the invitation to talk along these lines is that the level of preaching in the Seminary is not high enough and that something must be done in homiletics, in composition, and in speech to elevate the standards. From a number of surveys that I have made and have had made about the ordinary preaching in our churches it is evident that our laity are not satisfied with the character of the pulpit effort to which they are compelled to listen. The deduction is natural, therefore, that the preaching in the seminary must be not quite so good as that offered in the parish.

While the level of preaching in the seminary and out in the parishes is not so high as the laity demand there is every reason why such preaching should be very superior. The standards by which our laity judge speech have been raised unconsciously by their familiarity with the finest kind of diction and expression that comes to them in their talking pictures and over the air via the radio. Unconsciously, they have become intelligently critical of both content and presentation of everything they hear. They carry this critical spirit into their churches; they cannot help but do this. They expect that the consecrated preachers of the sacred word of God will suffer in no way by comparison with other speakers who are occupied with less worthy subjects. We

ought to thank God that the laity have set a new, an exalted, and a practical standard for preaching which the pulpit must meet. But to meet this new standard out on the firing line means the setting and the meeting of new standards in the seminary. New work must be undertaken, new methods must be used, and a new place must be found for homiletics and preaching not accorded to them in the past.

Without being pessimistic I may be permitted to indicate in general some of the factors that have conspired to keep the preaching in our seminaries almost static or worse. As a class the candidates for the priesthood do not bring to the seminary the early training in English, in singing, speaking, and reading which was an ordinary part of the education of former generations. They are much more difficult to teach today than they were twenty years ago because of the deficiencies along these lines in their grade school, high school, and college education. Again, the quality of teaching in homiletics and in speech, with all due apology to our hard-working teachers of preaching, is not as good, usually, as that done in most of the other subjects of the seminary curriculum. Most of our teachers will admit, with regret, that they themselves have not been properly trained either in the science of gathering materials for sermons, the science of organizing and composing this material, or in the technique of the art of speech. Very frequently they are not men who have had extensive preaching experience themselves; their students know this and they are thereby handicapped in the achievement of results. These teachers are also handicapped by the lack of integration of other courses, like moral theology, dogma, Church history and scripture with the homiletics and preaching courses. They are handicapped by a lack of cooperation that might be given by teachers of other ecclesiastical sciences in the task of putting to work for the pulpit every course taught in the seminary. They are handicapped by the fact that they are overworked in a field, most important but to which the least important place in the curriculum is assigned and least valuable hour of the day is

committed. I mention these few factors through which the level of preaching in the seminary has been kept pretty low, not in a spirit of black cynicism but in a constructive spirit of hope that great things can be done very easily to keep faith both with these young men and with the pulpit of the future.

The betterment of the preaching in the seminary is already under way in many parts of the country. Two facts lead me to this conclusion. The first is the increased awakening of seminary authorities and of even higher authorities to the need of providing their future priests with better preaching equipment and, in order to accomplish this, with better teaching in this field. This is the greatest asset of which the movement to develop better preaching can boast. It is of tremendous help all along the line. There are still a few ecclesiastical sectors to which neither enlightenment nor initiative have yet spread and on them all of us must continue to work. Another driving power behind the movement for better preaching is the attitude of the seminarian. In the beginning of their seminary course there are very few of these candidates who are not intensely eager to become splendid preachers. They are not only burning with an ambition to become better than ordinary speakers but they are also willing to work endlessly to realize this yearning. The work of teaching homiletics and speech is one of the easiest tasks in the seminary from this point of view because enthusiasm for the subject is brought to you; it need not be created like a zest for metaphysics. These two facts, the discontent of our authorities with present conditions and the eagerness of the young men to become outstanding in presenting the word of God intelligently and intelligibly are assets that make the task of producing better preaching in the seminary much easier than it would have been ten years ago. You expect me to make some definite suggestions whereby a plan of action may be formulated for this drive for better preaching. I shall offer you just a few.

You may have noticed that so far I have continued to dis-

tinguish between the work of homiletics and the teaching of the technique of good speech. I make this distinction because it is my conviction that in the average seminary no one teacher is able to handle all the work demanded in both these fields if real improvement of standards is to be obtained. Because of the limits of physical endurance and the limitations of time no one man can control both homiletics and speech well. At least two teachers must be employed, each of whom is willing to give service far beyond the number of hours per week demanded of any other teacher in the institution. They must act in harmony and work with a definite plan of cooperation because while the subjects are distinct, they are not separated. Let me speak first of the conditions for the improvement of our homiletics and then about conditions necessary for the improvement of speech.

The correct teaching of homiletics implies an ability, on the part of the teacher, to familiarize the students in a limited way with basic sources of preaching in the Fathers of the Church, in the other great preachers of the past, and especially in the matter that is being covered in the other classes of the seminary program. It implies the ability to direct the student in the gathering of material for sermons and the ability to direct each student in the creation and maintainence of a system of records or files wherein the sermon matter may be preserved for future use. This is a most important part of the work of the teacher of homiletics. A further duty of the teacher of homiletics is to teach the seminarians the art of planning sermons, drilling them in this until logical continuity and simplicity are almost automatic. There will be much less difficulty in the writing of the sermon if great insistence is placed on the prior presentation of a complete and logical plan. The next duty of the teacher of homiletics is to direct the writing of the sermon. This is a very difficult task where the study of and the writing of English is abandoned in the seminary and where the use of Latin tends to impede facility of English expression. This is in brief the work of the teacher of homiletics. You

understand why I say that it is a full-time job for at least one teacher even if he has no more than fifty students to direct. The truth of this statement is even more evident from an analysis of the details of this plan.

The class in homiletics should be held twice a week during the four years of theology. There may be some discussion about the following point but I believe that it should be the aim of the homiletics course to send each student into the priesthood with a sermon on the gospel of every Sunday of the ecclesiastical year. This will mean that each student will prepare at least thirteen sermons each year containing about eight hundred words. This is not unreasonable and it is not impossible because the students like the plan. They know it is giving them very practical equipment for parochial work and that the more they write the easier the task becomes. Plans must be submitted first, corrections must be made and these corrections ought to be explained to the student personally. Sermons must also be submitted and corrected and again these corrections should be explained to the student personally. There is nothing that the students will welcome more than such procedure. But it does throw a huge burden on the teacher or the teachers of homiletics. Again I say that there must be a revolution in all of our methods in this field if faith is to be kept with the student and with the pulpit of the parish; professors of homiletics must almost make martyrs of themselves for the cause.

The teaching of speech or of delivery, as it is sometimes called, is a highly specialized art demanding highly trained teachers. Let me indicate a few of the tasks confronting the teacher of preaching, tasks in which he must be trained and for the meeting of which he should have preaching experience. The preaching course must develop first of all, in the students, a habit of detailed and intelligent criticism which will enable them to correct themselves and others. It is no mean task to familiarize the students with the common faults against good speech and to make them conscious of these faults in themselves and others. But upon proficiency in this art of intelligent and detailed criticism de-

pends the whole program for better preaching. It is very difficult and it is a time-consuming labor to make students conscious of their mistakes and yet this must be accomplished or no progress will be made. The range of possible offences against good speech that one meets in such teaching may seem to be infinite but actually they can be reduced to a couple of dozen. In the achievement of this necessary objective the following implements are of invaluable assistance.

The teacher of speech or delivery must have a simple and small studio, sound proofed to keep some noises out and to keep others in. Sound proofing is done very simply and cheaply through the use of drapes. This studio will be the sanctuary where professor and student meet, outside of class, for personal conference and for the individual and persistent correction of the student in private.

The public class held at least once a week will cover the general range of instruction on common faults against good speech: on the physiology of speech; lectures and demonstrations on breathing and voice placing; individual and choral exercise in articulation and in limbering up tongue, lips, and jaws; setting-up exercises for the development of poise and relaxation, and incidental training in gesticular expression. All of this is done in class. But the real improvement is obtained by personal contact with the student in the studio or laboratory wherein his efforts are checked and criticized and where definite prescriptions and constructive private work are suggested. This is necessary not only with those who have speech defects but with all students, first year and fourth year men as well.

The studio or laboratory should be equipped with charts showing the anatomy of speech and indicating the reasons why unpleasant and harmful vocalization frequently is produced. There should be a mirror before which the student can work and see himself as he really is. And above all, in this enlightened age, the studio should be equipped with sound recording and reproducing machine. Personally I believe that it is possible, with one of these machines to do in six weeks the work that formerly took a whole year. At

least twice a year records are made of parts of the students sermons or readings. He is given an opportunity to hear them several times and is asked to criticize his own efforts. The process is always a sure-fire success. The records are filed in the studio. They serve to indicate to the professor just on what he must concentrate in any given student and they serve also as a fine history of the improvement from the first to the last day in the seminary. These machines can be secured now very reasonably, they are operated without difficulty, and they are the greatest time savers and result getters that it has been my good fortune to meet.

The student must be given an opportunity to preach practice sermons before an audience. This is absolutely necessary for the development of his poise and confidence. It is necessary also in order to give the professor an opportunity to know how the student will act under fire. Not less than two sermons should be preached publicly each year. They should not be preached, as is the custom in some places, in the dining hall or refectory. No one can do justice to the preaching or the hearing of a sermon under such conditions and it is not good for the digestion of the audience either. They should be preached preferably in the seminary church or chapel, and, if possible, with the members of the faculty as well as the student body present.

In connection with these practice sermons the element of personal contact with the professor again looms up with great importance. I have obtained the best results where I have been able to get the student in the studio for a half hour before the time he was scheduled to preach, to rehearse the sermon with him, to build up his confidence and enthusiasm, and to send him out before the audience warmed up. The same day, some time after the student has preached, and while his experience is still fresh in his mind, he ought to be taken again into the studio for encouragement and constructive criticism. This makes for permanent improvement. Again, all of this takes time, demands teachers who have been specially trained for such work and who, as in the case of homiletics, will make martyrs of themselves for this great

cause so vital to the preservation and propagation of the faith.

The improvement in speech and in the delivery of sermons will never get above a very low level and good speaking will never become habitual unless the professor of preaching or speech is given the opportunity to correct the ordinary speaking and reading of his students. The teacher has to be a man of tact and above all a man of courage. The good results obtained through practice preaching and studio work can be totally undone in public reading, in the dining hall or refectory, and in other places. Likewise, one cannot make the studio improvement in speech lasting if the ordinary social conversation and the classroom recitations of the student are freighted with slovenliness and other offences against correct oral expression. It is necessary to insist that to speak correctly in the pulpit one must speak and read correctly at all times. Personal contact between professor and student as I have indicated it will give opportunity to widen the constructive power of the corrections that are made. This personal contact and tactful correction will serve to introduce better speaking and more meaningful presentation into all public reading, into the reading of the epistles and gospels, and into ordinary conversation. If this wider program be followed, the professor will soon find that he has an army of assistants because each student, either seriously or in jest, will act consciously or unconsciously, as a constructive monitor.

I am grateful to you for this opportunity to present to you in this paper the cause of the students, the cause of the professors, the cause of preaching, and the cause of the laity. I have spoken from experience and I speak as an optimist because I have seen the tremendous forward strides that have been made in the last ten years through the use of these and other methods. This level that I have set cannot be reached in a week; it cannot be attained in a year, but it can be reached. It is not an idealistic dream and it will produce better preaching in the seminary and out in the trenches of the active ministry.

MINOR-SEMINARY SECTION

PROCEEDINGS

FIRST SESSION

WEDNESDAY, April 12, 1939, 2:30 P. M.

The first session of the Minor-Seminary Section was held in Caldwell Hall and was called to order by the Chairman, Very Rev. Stephen Thuis, O.S.B., who offered prayer. On motion, the minutes of the 1938 meeting were approved as printed in the Bulletin of August 1938.

The perennial question of "The Religion Course in the Minor Seminary" was ably treated in a paper by Very Rev. George A. Gleason, S.S., A.M., S.T.B., Superior-President, St. Charles College, Catonsville, Md. Father Gleason outlined the method of teaching Religion followed in St. Charles College as a part of the Sulpician training of youthful aspirants to the priesthood. He maintained that the Minor Seminary had a very special purpose, and hence much of the criticism leveled against the Religion Course as conducted there, was not justified. The purpose of the Minor Seminary is to instill into the youthful seminarian the spirit of the priesthood—a spirit that must pervade his whole life. For that reason Religion, its meaning and its content, rightly pervades the whole day and finds place not only in the formal Religion class, but in all the classes of the day.

The discussion that followed centered on the question of the division of the content of the Religion Course and on the available texts. It was suggested that instead of beginning with the Creed, it might be well to begin with the sacraments as being more closely connected with the student's life.

Very Rev. Alphonse Simon, O.M.I., Local Superior, St. Henry's College, Belleville, Ill., then offered "Some Observations on the Teaching of Latin in the Minor Seminary." After deprecating the fact that so many students, with six years of Latin, are still unable to handle it properly, he

strongly advocated the use of a more direct method in which Latin would be employed from the very beginning in the formation of simple sentences. Father Simon stoutly maintained that drill and much drill is necessary, but that students should learn grammar from the study of Latin rather than learn Latin from the study of grammar. A lively discussion followed.

The session was closed with prayer.

SECOND SESSION

THURSDAY, April 13, 1939, 9:00 A. M.

Father Stephen Thuis, O.S.B., opened the session with prayer. He then led a discussion on "The Minor Seminarian's Vocation and Practical Difficulties" with special reference to Chastity and Scruples. It was generally agreed that all Confessors of a given Seminary should come to some practical conformity as to the mode of dealing with students who have such difficulties so that there would be unanimity of action. It was likewise suggested that quite often such difficulties have a physical basis that indicated treatment by a physician.

Rev. Felix M. Kirsch, O.M.Cap., Ph.D., Litt.D., Department of Education, The Catholic University of America, Washington, D. C., then read an inspiring paper on "Presenting Chastity as a Positive Virtue." He emphasized the need of making clear to the students that Chastity is not merely a negative thing, but something positive and noble that makes for true happiness. He insisted that students be taught Reverence—reverence for their own body and for the bodies of others as being temples of the Holy Ghost, chalices which enshrine the Divine Saviour in Holy Communion. Unfortunately, a lack of time precluded an extended discussion of the many excellent points suggested by the paper.

The meeting closed with prayer.

THIRD SESSION

THURSDAY, April 13, 1939, 2:30 P. M.

This session was a joint session of the Major-Seminary and Minor-Seminary Departments. The minutes will be found among the proceedings of the Major-Seminary Department.

FOURTH SESSION

FRIDAY, April 14, 1939, 9:00 A. M.

The session opened with prayer. Very Rev. John J. Cullinan, A.M., Rector, Nazareth Hall, St. Paul Minn., read a reserved Instruction issued by the Sacred Congregation of the Sacraments entitled: "On Habitual and Almost General Daily Communion in Seminaries, and Religious Communities, and on the Abuses to be Avoided." The discussion that followed concerned itself with various steps to be taken in the Minor Seminaries to put this Instruction into force.

Very Rev. Joseph A. Behles, C.SS.R., Rector, St. Joseph's College, Kirkwood, Mo., presented for discussion various points regarding the "Acceptance of Students for the Minor Seminary." Practical suggestions were made by those present concerning Medical Examinations, the advisability of accepting students in whose family there were Marital Difficulties, the use of Intelligence and Achievement Tests, and cognate questions.

RESOLUTIONS

The Committee on Resolutions and Nominations thereupon gave its report, as follows:

A meeting of the Committee was held on April 13. The Committee voted the following resolutions for adoption by the Minor-Seminary Section.

Whereas, The members of the Minor-Seminary Section rejoiced with the rest of the Catholic world in the announcement of the selection of His Holiness, Pope Pius XII, as our Spiritual Father,

Be it resolved, That we, the members of the Minor-Seminary Section, pledge our loyalty to our Holy Father, and promise to pray, and to teach the students committed to our care, to pray that he may enjoy the fullness of God's guidance in his grave responsibilities.

Whereas, It has been the good fortune of the Minor-Seminary Section to have the pleasure of an interesting, informative, and inspiring paper read by the Rev. Felix M. Kirsch, O.M.Cap.,

Be it resolved, That the Minor-Seminary Section express in the minutes its sincere appreciation of the generosity of Father Kirsch, for the sacrifice of his time and energy involved in the preparation and delivery of the paper.

The Committee also recommends that a vote of thanks be extended to the Chairman, the Vice-Chairman, and the Secretary of the Minor-Seminary Section for their efficient management of the details of the preparation and presentation of the subject-matter of the sessions.

The Committee recommends unanimously that the present officers, Very Rev. Stephen Thuis, O.S.B., Chairman, Very Rev. John J. Cullinan, A.M., Vice-Chairman, and Very Rev. Joseph A. Behles, C.SS.R., Secretary, be nominated to serve for the coming year.

On motion the report of the Committee was adopted.

The meeting adjourned *sine die* with prayer.

JOSEPH A. BEHLES, C.SS.R.,
Secretary.

PAPERS

THE RELIGION COURSE IN THE MINOR SEMINARY

VERY REV. GEORGE A. GLEASON, S.S., A.M., S.T.B., SUPERIOR-PRESIDENT, ST. CHARLES COLLEGE, CATONSVILLE, MD.

It was with a certain amount of hesitancy that I accepted the invitation of the Very Reverend Chairman of this Section to address the meeting on the subject of "The Religion Course in the Minor Seminary." My reason was twofold: first of all, the limited time assigned to the formal class of Religion in the ordinary minor seminary has long been a subject of discussion; and, secondly, I feared that I might not be able to offer any very specific solution for the problem. I shall, therefore, concern myself primarily with an exposition both of the purpose and of the means used to achieve that purpose of the system of religious instruction long followed at St. Charles as a part of our Sulpician training of youthful aspirants for the priesthood. What I shall say is by no means intended as a criticism of any other methods; nor do I imply that our own are perfect. No one, I believe, is more sensitive than myself to the *lacunae* in frequent instances that our system almost necessarily implies. I have chosen my approach merely because the method I shall explain has been used, not without a certain modicum of success, for a long number of years at St. Charles, and because I naturally feel better qualified, through long familiarity, to explain it rather than any other. If in this way I might provoke discussion that will aid to a better solution of an important question, I shall not consider my efforts unsuccessful, for the subject is one that deserves both careful thought and discussion.

The problem seems to be this: in the ordinary Catholic high school or college for lay students, if we may judge from their catalogues, the course in religious instruction would seem to occupy a more prominent place than it does in the

minor seminary. In many Catholic high schools, there is a class of religion every day, and, in some Catholic colleges, two or three classes a week are usual. In a number of minor seminaries, on the other hand, formal instruction in Religion appears to be limited to but one hour's class each week. It may even be that in some instances, thanks to the results of study clubs as a part of the program of Catholic action, graduates of lay high schools and colleges are better able to explain and defend Catholic beliefs and practice than those who have attended a preparatory seminary. Yet the presumption is that the student for the priesthood, both by reason of his vocation and as a consequence of the kind of school he attends, ought to be better equipped than the lay student.

I do not, however, believe such a conclusion justified, nor do I think, therefore, that we are essentially failing in our purpose; for I do not believe the two curricula comparable. There is implied, it seems to me, a fundamental misconception of the purpose of the training given in minor seminaries. Those of us who conduct them have an entirely different end in view than the teachers in those high schools and colleges which aim to prepare Catholic boys and young men for a secular vocation. We are always—and failure to realize this must inevitably lead to both confusion and unwarranted criticism—preparatory seminaries. Our purpose, whether we concern ourselves with the study of language, mathematics, history, or religion, is to prepare young men remotely for the priesthood and, immediately, for the major seminary, and all our aims as well as our efforts must be determined by that objective. *Finis et forma coincidunt.* To make disparaging criticism, then, against the minor seminary for failing to turn out students who are apparently not so adequately trained in apologetic explanation and discussion of their religion as are the products of lay institutions is, I believe, to criticize the minor seminary for something it does not attempt to achieve.

What does the preparatory seminary aim to achieve? Our

late Holy Father, Pope Pius XI, said that the purpose of Catholic education, in general, was "to cooperate with grace in forming the true and perfect Christian," a principle which Dr. George Johnson has expanded by adding that Catholic education should provide the child with those experiences which make for character equal to the contingencies of fundamental Christian living. Our efforts, then, are aimed at producing not only a believing Christian, but one whose belief is a vital, active, energizing principle of conduct. To fulfill its purpose, our Catholic education must strive not only to communicate intellectual *knowledge,* but to effect very definite *attitudes* toward this knowledge as expressed in *habitual* action. If this be true of Catholic education in general, how much truer is it of the training of youthful aspirants to the priesthood! The minor seminary aims at forming in the young seminarian that character which is equal, to the contingencies not only of fundamental Christian living, but of fundamental priestly living through the gradual knowledge and imitation of Christ and His teaching. What it offers is a way of life to the priesthood. The achievement of its purpose is, of course, the work of every hour of the day through a number of years; but the work, even as it progresses, must aim above all at a religious, a priestly mentality, that will affect the student's attitude towards prayer, the sacraments, and studies, towards discipline, superiors, and fellow students. In short, it should make itself felt in every detail of the system of training under which he is living.

Specifically, the ideal of the minor seminary has been summed up for Sulpicians by Father Olier in a paraphrase of Saint Paul: "The first and last end of this institution is to live to God in Christ Jesus in the highest possible degree." The object to be attained is the complete penetration of the young student's mind and heart by the interior dispositions of our Divine Lord, the formation of an *alter Christus,* whose daily life will reflect the life of the Divine Exemplar. This, Father Olier says, is to be the one object of the young semi-

narian's thought and conduct, the goal of all his aspirations: to live interiorly the life of Christ, and to manifest it by his conduct in his daily, even his hourly, actions.

Now there can be no doubt that formal religious instruction, dogmatic and moral, has its place in such a system. Catholicism is, first of all, a religion to be believed; and, in a certain sense, all rules of life and conduct, all moral and ascetic theology, is fundamentally dogmatic. Our means of sanctification must ultimately be based on Catholic dogma; otherwise we run the danger of saccharine and pietistic aberration. But the minor seminary realizes that it is preparing candidates for philosophy and theology; that its graduates, unlike those of lay high schools and colleges, are by no means finished with their formal religious instruction. They have, indeed, but been made ready for it. The lay school must prepare its students for life, not for the seminary; consequently, it must fit into its course a series of instructions in religious belief and practice as comprehensive as possible. Few of its graduates will ever devote much time to further religious education as such; they must, then, be grounded as firmly as possible in a knowledge of their religion and in an attitude toward life that will serve them the rest of their busy days. The minor seminary, knowing that much more thorough and detailed explanation is yet to come, can afford to concentrate to a greater degree on the less theoretical and the more ascetic side of its students' spiritual formation. What it sets for its object is the production, not of a young man whose formal religious education is finished, but of one whose mind and heart are weaned away from the world, and who is able to live a life vitalized in every detail by the spirit of Jesus Christ; a life of complete dependence on our Divine Lord; one in which He will determine all the young man's thoughts, stir up his emotions, and take in His Sacred Hands all the lead strings of his conduct. The seminarian's life is to be the life of the branches united with the vine, of the grain of mustard seed dead to itself, but alive unto God; the ideal of Saint Paul realized: "I live now not I,

but Christ liveth in me." To achieve this sublime ideal, Saint Charles offers a religious education in which the knowledge of sacred truth, even formal instruction in Catholic belief and in the underlying principles of human conduct, plays its part, but only as one among many other means to a greater and more comprehensive end.

The heaviest burden of this religious formation falls, in a certain sense, upon the Superior of the house. Not only is it his duty, as superior of both students and faculty members as well, to handle the administration of the institution and to oversee the entire conduct of those within it, but "he works," the Sulpician Constitutions read, "above all for the moral training of the students by a series of spiritual readings and doctrinal conferences." Known in seminary parlance as "Spiritual Reading" and frequently catalogued as "Practical Ascetics," these conferences are given daily throughout the school year and afford an occasion to cover a variety of subjects. Beginning with a detailed explanation of the aims and purposes of the seminary, the meaning and object of discipline and sacrifice, these talks treat of doctrinal, moral, and ascetical subjects and give, as well, a detailed exposition of the liturgy of the Church.

Besides this, there is a daily meditation written by one of the Fathers especially for the young seminarian. These meditations are based on the life and teaching of our Lord; and, here again, very frequently doctrinal as well as moral and ascetical subjects are introduced, explained, reflected upon, and applied to daily life.

Thirdly, to supplement these two means of more or less formal religious instruction, there is the weekly class in catechism or religion, which corresponds, if not in frequency, at least in purpose and method, to the Religion courses in lay high schools and colleges. The course of study offered really runs in two parallel columns, that of the last three years being a more detailed and fuller explanation of the study of advanced catechism during the first three years. Whether or not it would be more profitable to arrange the full course in

such a way as to omit much of the repetition such a double schedule implies is certainly one question that ought to be clarified. As the present arrangement stands, it does mean, however, that, before he enters the major seminary, the youthful seminarian has covered, at least three times—and each time with fuller development and more detailed explanation—an outline of the entire major-seminary course in moral and dogmatic theology.

These three means of religious instruction, the daily meditation and spiritual reading and the weekly class in religion, are, however, in our system, of secondary importance in the formation of the preparatory seminarian. For they are, after all, more or less external units, merely added to the daily and weekly routine of the student-body. As such, they do not really make a minor seminary. What I believe of primary value, and, in fact, the essential feature of a minor seminary as distinguished from a lay school, is the spirit that pervades the conduct of classes and the general life of the institution. Saint Charles aims at inculcating the spiritual aspects of priestly education, neither by countless forms of devotion nor by overcrowding the horarium with numerous classes of religion, but by impregnating the entire course of its students' development with the spirit of the priesthood. What it offers is something spiritual and intangible that grows slowly like a plant; an impression created in the soul. This slow process, once again, has for its object not primarily the communication of Christian knowledge, but the formation of a mentality and of an attitude toward life and action, that is based on Catholic and, above all, on priestly principles of belief and practice. What it aims to produce is not merely a learned Christian or even a practical one; it aims higher: to turn out a whole being of mind, heart, and will, one whose heart, like that of Saint Paul, is the heart of Christ, one who has in him that mind which was also in Christ Jesus. The process it seeks to achieve is not merely one of informing, but one of transforming, of changing a layman into another Christ.

For this purpose we adopt a means that goes far beyond merely routine religious exercises. All the offices of priestly piety, meditation, Mass, Communion, particular examen, spiritual reading, rosary, and visit to the Blessed Sacrament have their important place in the day's schedule. But we believe there is more than this to a preparatory seminary, that there is a spirit and a purpose in the life that must inform everything that is said and done in it, an all-important orientation, integral, even necessary, to the daily routine —and I include the teaching of classes—that essentially distinguishes a minor seminary from a lay high school or college. In short, we do not believe the mere addition of spiritual exercises to an otherwise secular and standardized curriculum of education makes a minor seminary.

Because of this, our method includes factors that might be reduced to three main headings. There is, first of all, the contact of priest and student. Every priest on the faculty, trained by special novitiate preparation, feels himself personally responsible for the full training of each and all the students; each one thinks of himself more, as indeed the Constitutions of the Society call him, as a director than as a teacher, more as a trainer of future Apostles than as a preceptor of students. Hence the priests live the life of the students, sharing not only in their exercises in the chapel and in their work in the study-hall and the class-room, but in their life in the recreation grounds, the refectory, and the dormitory. Their hope is that by trying to be more than teachers, more than surveyants of student conduct and activity, and by leading, as much as they can, the same daily life as the students they might embody the law they expect the youthful seminarians to keep, and exemplify the spirit in which it is to be lived.

The second means is the method of conducting class. Not only do we try to provide for every class, so much as circumstances allow, teachers thoroughly trained by recognized universities, in both subject-matter and educational methods, but our aim is to orientate every classroom activity around

the priesthood. The one object constantly kept before the students in their studies, whether they be in Latin, mathematics, English, or history, is the priesthood and the interests of the priesthood. The one great purpose for which they have come to Saint Charles is so constantly related to all their studies that it becomes an all-consuming fire that permeates even to the furthest reaches of the boys' search for truth. Discussion, nor is doctrinal or theoretical information any small part of it, almost inevitably leads to the priesthood, the use the lad can make of the question under consideration, or the value of it in his priestly formation. In this way, it is felt, the course of studies offered differs essentially, not so much in subject-matter as in orientation, from that of the lay school, while it is, at the same time, a powerful factor in forming the religious and even priestly-minded student we aim at producing.

One further, and last, means of minor-seminary religious instruction demands a brief word of explanation. The liturgical life of the students plays no small part in their religious instruction and development. Taught as they are that their ideal must be that of another Christ, they are continually admonished that there is but one way of sharing in that divine life, and that is, as members of the Mystical Body of Christ. If the Church is the Body of Christ, and He is its Head, then they must understand that the surest means to union, even identification with Him, is by sharing in the Church's life: her seasons, her feasts, her daily sacrifice of praise and prayer. In that, they are warned, they must find their only true piety. For this reason, it is regarded as of first importance that each student learn not only to understand, so far as possible, and love his daily Mass, Communion, and visit to his Tabernacled Lord, but that he share as fully as he can in the official worship of the Church. The priests all say their daily Mass in the presence of the student-body; each seminarian takes his turn at preparing the altar and the vestments, and at serving the Holy Sacrifice. When attending the community Mass

all are urged to share as fully as they can, through following the prayers of the priest, in the official prayer of the Church herself. All are trained in the Chant and ceremonies in order to give them the closest possible participation in the sacrifice of Calvary of which they are one day to be the ministers. With exacting care every effort is made to throw about the external rite all possible religious pomp. High Mass and Vespers form the pivotal points of Sunday and Feast-day life at Saint Charles. Frequent explanation of the history and meaning of the various ceremonies and of the vestments and prayers of the sacred liturgy find their way into meditation, spiritual reading, and even every-day class routine. All the solemn feasts of the Church are celebrated with as much splendour as capability will allow; the Church's feasts are students' holidays; nor is any opportunity lost to make the young seminarians take full advantage of the spiritual lessons and graces they afford. He is taught, in short, that Christ is alive today in the Church as He was long ago in history and that the yearly recurrent mysteries the Church celebrates are not mere commemorations of past events, but really vital feasts as productive of grace today in the Church as they were in the days when Jesus walked in Palestine and virtue went out from Him. But one ideal animates this phase of the student's instruction, as it animates every other, *"sentire cum Ecclesia."*

In view of all this, we may ask ourselves whether, in such a system, an increased number of formal classes of Religion is either necessary or desirable. That the course of study followed in the one-hour-a-week class, that runs over a period of six years, might be better arranged, I am only too willing to admit. Perhaps a well-graded program of study might be worked out, both in subject-matter and in method of treatment, to fit the requirements of age and temperament of students from the first year of high school to the sophomore year of college. Or again, each teacher might give, at the beginning of the year's work, a compre-

hensive or "achievement" test so as to evaluate his students' knowledge of Christian Doctrine and liturgy. The results would show him where to throw the emphasis during the weeks to come. Entrance examinations and a course of study arranged independently of the students' classification in other branches might be a successful means of helping those students who enter the minor seminary after the first year, and above all, those who come to it at the end of their high-school course elsewhere. Occasional classwork in the "Question Box" has been frequently found useful and enlightening.

These are indeed important questions; but I believe the first consideration is to see that the class of Religion is vitally integrated with the rest of the curriculum and indeed with the entire life lived at school. Otherwise we run the danger of giving the idea that religion, expressly so called, is something to be set in a compartment by itself. If it is important that we make our young lay men understand that their religion must influence every phase of their daily lives, that, instead of being a cloak to be worn on stated occasions, religion is the underlying principle of all, even of their commonest activity, it is even more important that the youthful aspirant for the priesthood understand and appreciate that. What further theoretical religious knowledge he will need will be provided for him later on; in his formative years, it is necessary that he learn first of all to live it. It was with this end in view that the system I have attempted to explain was first devised; what can be improved, please God, may your deliberations make clear and your cooperation and prayers bring to successful achievement.

PRESENTING CHASTITY AS A POSITIVE VIRTUE

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The need of the hour is always the Will of God, and of the need of defending chastity today there can be no doubt.

Sex mania is prevailing in our country today, and we all realize that something must be done to protect our young people from this menace. All serious-minded people are alarmed over the growing immorality of the young. They are asking anxiously: What can we do to save our boys and girls from the contamination of vice?

This anxiety on the part of all decent Americans represents both a challenge and an opportunity. In ancient Rome when the enemy was laying siege to one gate of the city, the Roman soldiers went out by another gate to make new conquests. While Satan is striving with might and main to corrupt the morals of our people, every Christian must regard his attack as a personal challenge. The sex menace of today represents not only a personal challenge to each one of us, but also an opportunity for every follower of Christ to prove anew the undiminished power of God's grace. Today all priests must follow the example of the Fathers of the Early Church who in the face of a decadent civilization pleaded for the miracles of Christian chastity and virginity. And while pagan Rome was reveling in debauchery, Christian Rome gave us Saint Agnes and Saint Cecilia and Saint Sebastian. The present crisis in morality calls for the same action on our part. The arm of God is not shortened. Our Holy Father in Rome has issued the call to direct action. Our opportunities for action were never greater than they are at the present moment. The Church is the only institution which has survived the general collapse of the past few years and it is the only institution which has the key to recovery. Men admit freely that

recovery in the moral order must precede every other kind of recovery, but they do not always see that the Church offers the only means to that moral recovery.

To achieve this moral recovery we must fight valiantly in defense of chastity. Chastity is so precious a thing for the individual, the nation, and the race that we must bend every effort to preserve it among young and old. In our preparatory seminaries we have an unusual opportunity for imbuing the boys who will be the priests of tomorrow, with such an appreciation of chastity as will not only support them in their own efforts to remain chaste but will habituate them to develop an attitude that will equip them for the later struggle of keeping our Catholic people chaste. Let me present to you for your consideration a point of view on chastity that has been developed consistently in the new Catechism that has been brought out under the auspices of the Catholic University of America, under the title "Catholic Faith" (New York: P. J. Kenedy & Sons).

You will probably agree that the safeguard needed by our young people today is not a wide knowledge of what is bad, but a deep love of what is good. There is, in fact, no safeguard of chastity like the love of chastity. But our young people cannot love what they do not know. Millions are active in teaching our boys the devil's viewpoint on sex. To counteract these agents of perversion we must give our boys God's viewpoint of sex.

Because the agents of the devil are perverting the young by teaching them systematically the animal pleasures to be obtained through the misuse of the God-given power of sex, we must stress from the outset that chastity makes for happiness.

No human being can be good or truly happy without chastity. Rob any human being of chastity and you take from him his self-respect; for chastity is essentially reverence for one's self—a clean body and a pure soul.

We can never understand what chastity is unless we know what reverence is. Reverence is a deep respect mingled

with love and awe, as for a holy person or place or thing. It is the feeling that the Catholic experiences when he kneels to receive Holy Communion. Reverence is a strong sentiment of respect and esteem, sometimes mingled with a trace of fear. This is the feeling that the American citizen has when he attends a session of the Supreme Court of the United States. Reverence is among the highest of human feelings. Saint Paul tells us even of Christ that "in the days of his flesh—he was heard for his reverence" (Hebrews V:7). All culture is based on reverence.

Reverence is, in fact, as Canon Sheehan tells us, "the secret of all religion and happiness. Without reverence, there is no faith, nor hope, nor love. Reverence is the motive of each of the Commandments of Sinai—reverence of God, reverence of our neighbor, reverence of ourself. Humility is founded on it; piety is conserved by it; purity finds in it its shield and buckler. Reverence for God, and all that is associated with Him, His ministers, His temple, His services—that is religion. Reverence for our neighbor, his goods, his person, his chattels—that is honesty. Reverence for ourselves—clean bodies and pure souls—that is chastity."

Once we have a clear idea of what reverence is, it should not be difficult for us to have a clear conception of what chastity is: reverence for ourselves—clean bodies and pure souls—that is chastity.

Why should we feel reverence for ourselves? We are the children of God, temples of the Holy Ghost, members of the Mystical Body of Christ, and prospective citizens of Heaven. Just consider God's gifts to you and you will realize why you must feel reverence for yourself. God has given you: first, your body, which is His temple; second, your soul, made to His image and likeness; third, His grace which makes you His child. Yes, you must feel reverence for yourselves for God has made each of you only a little less than the angels. He has crowned you with glory and honor.

Each and every one of you must feel reverence for your

body which is the house of God because God dwells in you. God is not far from every one of you for in Him you live and move and have your being. Every one of you may say of himself what Saint Agnes said of herself: "I have with me an angel of the Lord as guardian of my body." God lives in you by His power in keeping you alive, but also by His grace in making you His Child.

A Christian should have no difficulty in recognizing his body as something sacred, the house of God. When he was baptized his body was made holy with the water of Baptism poured on his head, and his body was also anointed by the priest with consecrated oil and chrism. Later at Confirmation, the Bishop again anointed his body with holy chrism. When the Catholic receives Holy Communion, Jesus Himself comes to live in his heart, and his body in very truth becomes a chalice. The body of every Christian is indeed the house of God. Saint Paul expressed this truth emphatically when he wrote to his fellow Christians: "The temple of God is holy, which you are" (1 Corinthians III:17).

You are rightly horrified when you read of the King who murdered Saint Thomas, the Archbishop of Canterbury, before the Altar of God. You feel that this King committed a double crime by shedding blood in the holy place. In the same way you recognize that it is a desecration to commit sin with so holy a thing as is the human body. When Saint Paul heard that some Christians were using their body for impurity, he pleaded with them: "Know you not, that you are the temple of God, and that the Spirit of God dwelleth in you?" (1 Corinthians III:16).

In another part of the same letter to the Corinthians Saint Paul reminds these Christians: "Know you not that your bodies are the members of Christ? . . . Glorify and bear God in your body" (1 Corinthians VI-15, 20). Saint Peter likewise exhorts all Christians to bear in mind their great dignity: "You are a chosen generation, a kingly priesthood, a holy nation" (1 St. Peter II:9).

Keeping in mind the indwelling of God, a Christian will

feel reverence for himself, and that both for his body and his soul. The very same considerations should inspire a Christian to have reverence for every human being he ever meets. As long as a man is loyal to what is divine in himself, he will recognize God in his fellow man. He will recognize that whatever makes him feel reverence for himself must inspire him to feel reverence for every other human being. It is only God who knows what is in a man's heart. As far as we human beings can judge, we should believe that every human being we meet is a child of God. Hence the reverence that we feel for ourselves we should feel for every other human being. Here is the solid foundation for chastity. Reverence for ourselves should inspire us never to do anything that might sully his mind or body, and to do everything within our power to help him in keeping his mind pure and his body clean. To put it briefly, we might say that both a Christian lady and a Christian gentleman will find it helpful always to act on this principle: May my modesty be such as will attract every one I meet to worship the Triune God who dwells in me.

Dear friends, you need never fear that this view of chastity will deprive you of any decent or any legitimate pleasure. On the contrary, just because chastity will keep your self-respect it will make for your happiness. Happiness is pleasure without regret and without remorse. Using your body as a holy thing and as a sacred trust given you by your Maker, you will realize in your own lives the fulfillment of Christ's promise: "Blessed are the clean of heart: for they shall see God" (Saint Matthew V:8). Christ here promises to the chaste happiness both here and hereafter. In Heaven the clean of heart shall see God face to face, and on earth they are seeing God not only in themselves, but in every fellow being. That way happiness lies.

Christ never meant that His followers should kill their body or deprive the body of any pleasure in keeping with God's holy will. Monsignor Robert Hugh Benson interprets Christ's conception of chastity very properly when he

writes: "We do not rise to our full spiritual stature by eradicating passions. The ideal man is not a passionless man. He is rather one whose passions are turned into the right channel. The ideally pure man is not the sexless man; he is the man who loves violently what he ought, as he ought." Chesterton brings out the same truth in fewer words: "Chastity does not mean abstention from sexual wrong; it means something flaming, like Joan of Arc."

Chastity does not mean that friendship must be cold or frigid. Quite the contrary is true. For the very reason that chastity is based on reverence, it will make for perfect love and the finest kind of friendship. You cannot really love a person if you do not feel a certain reverence for him. When friends no longer respect each other, they may indeed continue associates for a time, but they have broken the bond of union. If two friends sin together against chastity, they will first lose respect for each other, then their love will die, or, all too often, turn to hate. It is a mutual respect which makes friendship lasting. It is significant that even in our prisons the men committed for sex crimes are not accepted in the company of the so-called decent element of criminals.

For 1,900 years there have been large numbers of loyal followers of Christ, and that both married and unmarried, who found happiness in chastity. To single out but one of the millions of the married, we have the testimony of Daniel O'Connell who said of his faithful and beloved wife: "She gave me thirty-four years of the purest happiness that man ever enjoyed." To mention again but one of the millions of the unmarried who found happiness in chastity we have Saint Francis of Assisi. He was of an ardent nature and because he loved Christ with his whole soul, he found room in his heart for noble friendships with both men and women. Saint Francis illustrates the truth that the nearer you are to the heart of God the nearer you are also to the heart of humanity. You show your love of God best through love for one another. It is a Catholic principle that the antithesis

of spirituality is not humanity but brutality. Man is never more truly human than when he is most spiritual, and never spiritual when he is not human. Because Saint Francis was clean of heart he saw God even on earth in his fellow men.

Saint Francis was Brother Joy because he loved God and loved people for the sake of God. Do you wish to be happy? Saint Francis shows you the direct route to happiness. To be truly happy you must be chaste. You cannot be happy unless you are chaste.[1]

[1] The viewpoint on chastity developed in the present paper is followed out consistently in the new Catechism sponsored by the Catholic University of America, "Catholic Faith," Volume III (P. J. Kenedy & Sons, 12 Barclay Street, New York). This Catechism may prove helpful particularly because of its more than three thousand problems and topics for discussion, to the teachers of Religion in the lower classes of the Minor Seminary.

Another publication that may prove helpful to these teachers in dealing with what will always be a very difficult subject, is the pamphlet, "In Defense of Chastity" (Our Sunday Visitor Press. Huntington, Ind). The latter publication, too, offers problems and topics for class discussion.

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